

DES

The Young Churchman

A LITERARY MAGAZINE :

DESIGNED CHIEFLY FOR THE YOUTH OF THE CHURCH OF ENGLAND
IN THE PROVINCE OF CANADA.

"Feed my Lambs."

1851.

TORONTO :

PRINTED AND PUBLISHED BY A. F. PLEES, 7 KING STREET WEST.

1851.

THE NATIONAL ARCHIVES

1964





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The Young Churchman.

"Feed my Lambs."

No. 1.]

TORONTO, JANUARY 1ST, 1851.

[PRICE 1½D.

THE YOUNG CHURCHMAN.

By way of preface to our newly commenced Magazine, we republish the Prospectus of the same. Earnestly do we pray that God will bless our endeavours to extend the knowledge of His will, and that *The Young Churchman* may become an instrument of edification, in an especial manner, to the lambs of Christ's flock upon earth.

The want of a periodical for the young, conducted on sound Church principles, having long been felt in Canada, it is now proposed to supply the deficiency.

Every exertion will be used to make "THE YOUNG CHURCHMAN," which will appear under the sanction of the Lord Bishop of Toronto, an acceptable addition to the religious periodical literature of the day; and it will be the aim of the Editors, to render its contents at once instructive and amusing. Whilst a leading place will be given to matters more especially connected with the religious instruction of the rising generation, "THE YOUNG CHURCHMAN" will contain articles of a more general character; and its pages will be diversified with biographical sketches, narratives, and tales original as well as selected.

The progress and prospects of the Church in Canada will ever meet with prompt and prominent attention; and no pains will be spared to impress upon the young the duty of supporting her Missionary and other Church schemes.

It is with pleasure the publisher announces that he has secured the services of several Clergymen and others, whose names, if he were permitted to state them, would afford ample guarantee that the theological and literary character of the projected work will be of no secondary or dubious nature.

"THE YOUNG CHURCHMAN" will appear semi-monthly, printed in foolscap quarto form, and contain eight pages. Its price will be Two Shillings and Sixpence per annum, payable in advance; any person ordering ten or more copies, and remitting the amount, will be entitled to one copy gratis. As the success of the publication will depend upon the punctuality of the payments, orders will only be filled when accompanied by the subscription.

[Original.]

Grassdale.

CHAPTER I.

INTRODUCTORY.

It was about six years ago since Charles Beverly arrived in Canada, and settled as a farmer near the village of Grassdale, in the Western District of the Upper Province.

Having been comfortably brought up in England, the land of his nativity, Charles, as may naturally be supposed, experienced many hardships and difficulties when he first commenced to clear his lot. Enjoying however the inestimable blessings of good health and persevering industry, he in process of time succeeded in surrounding himself with all the comforts which a settler in a new country can reasonably hope to enjoy. Before long he was the owner of a snug frame dwelling house—a commodious barn and other offices—and gradually the fields so recently shadowed with trees, became green with the crops which are the reward of judicious labour.

Whilst enjoying these good things, Beverly was not sinfully forgetful of the Almighty giver. He remembered that God was the author of all the blessings which surrounded him. That though he might plough and sow, the increase came from his heavenly Father, and consequently the voice of praise and thanksgiving was daily heard in his well ordered dwelling.

With all this, however, Charles Beverly longed for something, the want of which greatly marred his satisfaction and happiness. There was no Church in Grassdale, nor any clergyman within twenty miles of it. Never had the holy and venerable

words of the Liturgy been employed in the settlement, save in the homes, few alas! and far between, where family devotion was wont to be practiced.

Now Charles felt this privation the more keenly, because in the old country he had been accustomed to a very different state of things. In his native parish he had plentifully enjoyed all the means of grace. Divine Service was there celebrated, not only twice on a Sunday, but also, on the Fasts and Festivals of the Church—and the Rector devoted his entire time to the guardianship and instruction of his flock. In the parish there was also a well regulated Sunday School, where Beverly had been first a pupil, and subsequently a teacher—and sweet were his recollections of the hours which he had spent in receiving communicative instruction.

Sad and disheartening was the state of matters which he now experienced. The Lord's day in Grassdale had nothing to distinguish it from the rest of the week, except so far as a cessation from labour was concerned. With few exceptions the children spent the sacred hours in idleness or mischief; and the majority of their parents lounged about the bar-room of the tavern, or passed the day in gossiping visits. Oh! how often and how bitterly did poor Beverly sigh for the quiet rural Sundays of dear old England—and though, by no means, a fretful murmurer, he could not help regretting at times, that his lot had been cast in such a spiritually dry land, as that on which he now sojourned.

Some people in Beverly's situation would have endeavoured to mend this untoward condition of things, by calling their neighbours together, and celebrating divine worship to the best of their ability. Such a course, however, he would not pursue, and that for two reasons: in the first place, he was distrustful of his fitness for an undertaking of the kind. Like every one who is taught by the Holy Ghost, he was distinguished for humility, and felt that he had need of being taught, in place of communicating a knowledge of sacred things to others. Beverly, moreover, remembered

what he had learned in his early years, that no one can lawfully assume the office of the ministry; and that, except a man was regularly set apart for the work, he could not look for a blessing upon his labours, however well-intended they might be.

What did Charles do, in those circumstances?

He did what no pious Christian will ever neglect, when in trouble or difficulty of any kind. Regularly did he spread his own case and that of his neighbours, before the Lord, in fervent prayer. His faith was simple and strong. He believed that the same bountiful Jehovah, who had given them a competency of earthly good things, would not withhold the bread of life asked for with trustful perseverance. And thus hoping, almost against hope, Charles Beverly continued to "pray without ceasing"—"looking unto Jesus!"

[Original.]

AN UNGOVERNED TEMPER.

Earnestly would we entreat our youthful readers to consider in what a dangerous and miserable position a person is placed by a passionate and ungoverned temper. What can disqualify us for the service of the meek and lowly Jesus in this world, and for the mansions of love and peace in the next, more than such a temper? Furious and turbulent, it drives us into acts of injustice and unmerciful severity; it lays up ample store of those remorseful thoughts which make memory a troubled sea, on which religion, reason, reflection, are in extreme danger of being shattered to pieces and destroyed. People sometimes think lightly of occasional transports of anger, and call them pardonable weakness; but nothing gains strength from concession and indulgence so rapidly as angry passions; and their occasional transports too often end in settled impiety; that is, in a habitual temper of mind which is not only angry and dissatisfied with men, but, when stung by disappointment, fiercely turns, like Cain, and insults Almighty God.

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[Original.]

[In the "Church Scholar's Notes," the effort will be to supply an element left out in the otherwise useful Comments of the Tract Society, Barnes, &c. These common popular books are mostly expurgated of references to the Church founded by our Saviour and its distinctive teaching. As these are almost the only books in the department of Scripture-Exposition, accessible to even Church Sunday School Teachers, serious damage is done to the cause of the Church 'in the house of its friends,' and great ignorance on some very vital points is fostered.]

THE CHURCH SCHOLAR'S NOTES ON THE NEW TESTAMENT.

The Gospel according to St. Matthew.

INTRODUCTION :

BIOGRAPHY OF ST. MATTHEW.

The proper name of this Apostle was *Matthæus*, which signifies in the Hebrew tongue *Gifted*—in Latin, *Donatus*. We, in our language, have changed it to Matthew. This form of the word has come to us through the French—in which language he is called *Matthieu*. He was also called Levi. By the former name, which is not purely Hebrew, he may have been known among persons not speaking the Jewish language: by the latter, an unaltered Jewish name, he may have been more generally known among his own countrymen; or he may have assumed one or other of these names on joining the Church. His father's name was Alphæus, a Jew of the tribe of Issachar.

We call him *Saint* Matthew, from an early Church-practice of thus distinguishing those who were personally commissioned by our Lord Himself when He was upon the earth, and who were supplied by Him with especial gifts of the Holy Spirit at the outset of the Church. In the New Testament, all persons who have been, in the appointed way, incorporated into the Church founded by our Saviour, are called Saints. The term signifies *Holy*, especially in the sense of having been set apart for some sacred purpose. But, as a title, it is peculiarly applied to the privileged persons above referred to,—somewhat in the way in which the term Reverend is now applied to those who have received, and to those who are supposed to have received, the

Commission which our Lord delivered to His Apostles, to be handed down by them and their representatives to the end of time.

St. Matthew was a collector of customs on the imports and exports at the Port of Capernaum in Galilee, on the west side of the Sea of Tiberias, which is a lake of the River Jordan. These customs-duties were levied in behalf of the Central Government at Rome, to which Imperial City the Province of Syria, including Galilee, was at the time subject. St. Matthew is called in the English New Testament a Publican.—He was what the Romans themselves would have called a *portitor*—an officer subordinate to the Publicans, but acting for them. The Publicans—so called because they were public officers—were rich citizens resident at Rome, associated together for the purpose of farming the revenues of the Government on a large and profitable scale; individuals being unable to give singly the heavy security which was demanded of those who undertook this labour for the State.

Capernaum was the town where our Lord principally lived and taught. The narrative of the Call given by Him to St. Matthew, summoning him to leave his occupation and become one of the Foundation-stones of the Church, is very brief. No doubt more words passed on the occasion than are recorded; and the result, which appears to have been brought about with promptness, was, that he threw up his means of livelihood, and joined himself to the Messiah. His mind may previously have been disposed by Divine influence to the reception of truth. He may have been, long before his becoming a Christian, one of those

"Who carry music in their heart,

Through dusky lane and wrangling mart,

Plying their daily task with busier feet,

Because their secret souls a holy strain repeat."

He may have been one of those who were devoutly waiting for the coming Saviour, the Consolation of Israel. He may, previously to his Call, have listened to the teaching and witnessed the miracles of our Lord.

St. Matthew was the first of the Twelve Apostles who made a record of the deeds and words of our Lord. The first converts to Christianity were Jews. For them he wrote in the language which they spoke, namely, the Syro-Chaldaic, a dialect of the Hebrew. It was this dialect that our Lord Himself principally spake; and we have several of the expressions actually used by Him in this dialect, preserved in our English Testaments untranslated. St. Matthew's first publication of his narrative, was about the year 41. As the Church became enlarged by the addition of persons speaking the Greek language, he wrote his history also in that language for the benefit of the later converts. This second version was published about the year 60, and is that from which our English translation is taken. The well-known history of the Jews by Josephus was, in a similar manner, published by its author, in Greek and Hebrew for the benefit of two different classes of readers.

Our English version of the Holy Scriptures, as it now stands, was made in 1607. The persons appointed to translate the Gospel according to St. Matthew, together with the other Gospels, the Acts of the Apostles, and the Apocalypse, were Dr. Ravis, afterwards Bishop of London; Dr. Abbott, afterwards Archbishop of Canterbury; Dr. Eedes, Mr. Thompson, Mr. Savill, Dr. Peryn, Dr. Ravens, and Mr. Harmer—all members of the English branch of the Church founded by our Saviour, and principally members of the distinguished University of Oxford, where they performed their sacred task.

Early Christian writers state that St. Matthew, after the final separation of the Apostles, laboured in the countries now comprehended under the name of Persia. Here he founded a branch of the Church begun by our Lord Himself in Jerusalem; and here he died in a City called Nadabar.

The four Evangelists are depicted in ancient paintings with certain distinctive emblems accompanying them. This custom arose from the belief that the Prophet Ezekiel, (i. 10.) and St. John in the Apoca-

lypse, (iv. 7.) in the visions of the Four Living Creatures, had reference to the Four Evangelists. The symbol distinguishing and representing St. Matthew is a winged man, or Angel; and the allusion is to the fact, that St. Matthew begins his Book by an exposition of the human descent of our Lord.

September the 21st, is the day on which in each year St. Matthew is especially commemorated in the Church founded by our Saviour. The petition of the Collect for that day, is, 'That we may have grace to forsake all covetous desires and inordinate love of riches, and to follow like St. Matthew, our Lord Jesus Christ.' Now, the way in which St. Matthew followed our Lord was, by continuing faithful to the Body Corporate instituted by Him, viz., the Church—building it up, and extending it, even to his dying day, by the labours—the Divinely-directed labours—of his hand, his tongue, and his pen.

SELECTED ARTICLES.

ANN LOCKE.

(Condensed from the Churchman's Monthly Penny Magazine.)

Among the sick of my parish during the summer of 1848, was a girl named Ann Locke, who had been a Sunday Scholar for several years.

I had visited her frequently, and late one evening she sent, expressing a wish to see me. For a long time she said nothing, but just as I was about to leave, she suddenly, and rather convulsively exclaimed; "*Oh sir there is something that troubles me very much!*"

With a little encouragement on my part she then unburdened her mind to me. She told me that a recollection of her conduct at Church and at the Sunday-school was very grievous to her. It deprived her of peace.—Like the sins of the Jews (Isa. lix. 2) her past naughtiness seemed to separate between her and God, and to hide the face of the Lord from her. I am not aware that I ever had occasion to reprove her personally for bad conduct in church. But like her schoolfellows, she had been accustomed to talk and play during divine service. And now that she was pressing forward, and felt the difficulties of that great struggle in which we become "more than conquerors" only through Him that hath loved us," she knew how foolish and wicked and guilty she had been in neglecting her opportunities, and despising the mercies of God. She felt that she had not only lost good, but that

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she had also deserved and for all that she knew, must expect punishment for mocking God. The sin seemed so great that with all her hopes of mercy she had doubts of its being forgiven her. She was deeply grieved and humbled, and earnestly did she pray for forgiveness, but could not for some time realize that gracious assurance of pardon which follows genuine and contrite confession.—A few weeks before she died, she rallied a little, and was indulged in a strong desire she had, to see the school and go once more to church.

And I was much interested by her account of her attendance at church on this occasion. "The prayers," said she, "seemed quite new, as if I had never heard them before." It seemed to her as if the service was quite altered. Before, it was like an empty form, but now she felt it to be not only a form of sound words, but a form eminently suited to her awakened feelings. Her longings for Divine grace and her aspirations for glory, found a ready expression in the supplications of the Liturgy.

As the things of the Spirit of God are unknown realities to the unrenewed man, so the force and meaning of the Liturgy are hidden from careless, carnal worshippers. We occasionally hear of changes need in the Liturgy, but the real change needed is in the worshippers and not the service. We want more of the faith and love of those who compiled it. Ann regretted that she had discovered so late the character and extent of her privileges, and was astonished at the difference and inattention of her school-fellows.

Before her death she often spoke words of warning to those who went to see her. On several occasions her little room was filled with weeping children, listening to her faint but touching appeals to their better feelings.

In the middle of August she entered on her rest, and her gentle spirit seemed ripe for the garner of God.

PAROCHIAL SCENES IN A DISTANT LAND. THE POWER OF THE WORD OF GOD ON THE MINDS OF THE YOUNG.

Many engagements and delicate health have hitherto prevented me fulfilling my intention of giving your readers some *individual* instances of the power of the simple Word of God on the minds and hearts of the young. I hope the following little sketch may interest them, and prove an encouragement to Sunday-school teachers to go forward with increasing energy in their work of love:—

As an instance of the power of that blessed Book in the midst of very great disadvantages, I will relate the case of one of the young females mentioned in my last. Their manners and conduct, it will be recollected, were at first so utterly unpromising that I felt almost constrained to forbid their continuance in the Sunday-school I had just

commenced; I feared their example would prove highly injurious to the others.

The younger of the two, whom we shall call "Ellen Smith," was the daughter of persons in humble life, who lived, like their neighbours, in careless ease, and too often in sinful indulgence. The produce of their little farms afforded a plentiful supply of food for their families, with scarcely any labour; and having no regular market for their extra produce, they were not induced to cultivate more than what would procure in a neighbouring town the other necessities for their household. Yet, with all these advantages of comfortable independence, upon entering their desolate dwelling, a stranger would have imagined that deep poverty, with its attendant misery, was their constant lot. But poverty was unknown among them. It was the degraded state of moral feeling into which this careless and neglected people had fallen.

Ellen was the eldest of several daughters, two of whom, with a brother, were also in the school. Her features were plain and uninteresting, and the expression of her lively dark eye by no means pleasing. When Ellen, with her companion, joined the school, they were bold, impetuous, and disobedient, and appeared to take great pleasure in exciting the laughter of the other children when my attention was engaged. Still hesitating about forbidding their attendance, from week to week we went on: when in about two months I began to be cheered by the softened tone of their voices when repeating their lessons (the blessed words of Scripture)—by the humble look and occasionally the tearful eye. From this period they began to take an interest in their lessons. They went steadily forward, learning their weekly portions of God's Word, and at the expiration of twelve months, these children were among the most promising in the whole school. What cannot God's glorious Word effect? They now rapidly improved in the knowledge of the Bible. A new source of pleasure appeared opened before them, and their young hearts, with all the energy of youth, eagerly pursued it.

From my dear husband's many and widely separated duties on the Sabbath, we were only privileged to have one service in the village where we resided. To this service, these children with great pleasure regularly repaired. And it was deeply interesting to witness with what anxiety they appeared to drink in the blessed truths there unfolded to their view.

From failure of health it appeared very probable that our continuance in this enervating climate would not be of long duration. But we felt considerable interest in Ellen Smith, now between thirteen and fourteen years of age, and took her, young as she was, into our house to be my personal attendant. A few months after this period, a confirmation was appointed by the Bishop, and Ellen, though young in years, became a candidate for that valuable ordinance of our Church. Most deeply interesting and abound-

ingly useful have we ever found the preparation and season of confirmation among young people, at that period of their lives. Their hearts are tender; worldly feelings, and worldly habits, have not become fixed in their affections and pursuits; and when they are solemnly called upon at confirmation to make a *stand*, and in their own persons a deliberate choice for life, or death,—a decision for eternity,—their young and tender hearts often receive an impression, which (when rightly improved) can never be effected. Very many are the blessed instances we have witnessed of the wisdom of this appointment of our beloved Church. It has often appeared to be the turning point with many young persons, who are now by their devotedness to God, a blessing to those around them.

The ordinance of confirmation appeared to fix more deeply in Ellen's mind the all-important business of life, "the salvation of the soul;" and now, in our daily intercourse it was more encouraging to observe the steady and progressive improvement she made by the constant learning of God's Holy Word. She was ever delighted to converse with me (when an opportunity offered) on those subjects with which her young heart was filled. Though sometimes inconvenienced by the delay, it was impossible to find fault, while she occasionally lingered over her little duties in my chamber, to elicit some conversation about spiritual things.

Surely we do not sufficiently value those deeply important sentences in the Psalms, or simply act upon their suggestions. "I have more understanding than my teachers, for thy testimonies are my meditations," "I am wiser than the aged, because I keep thy commandments." "Through thy commandments I get understanding, therefore I hate all evil ways." "Thy word have I hid within my heart, that I might not sin against thee." If David so highly prized the Scriptures of his day, and spoke of the mighty results they produced, what might not we anticipate with such a glorious treasury in our hands if the same devotedness of prayerful study was bestowed upon them.

The blessed lessons of God's Word so loved by David, can also shed their powerful influence on the minds and hearts of children, and this was remarkably exemplified in the character of "Ellen Smith." The improvement of the reasoning powers—maturity of judgment—tenderness of conscience—sensibility of heart—and even a polite and graceful deportment, appear to follow as a matter of course from the steady cultivation of God's blessed Book. I write the sentiment without hesitation because I have so frequently observed the fact.

Most willingly would this young Christian have left all family connexions and her native land to have accompanied us, though comparative strangers, to a far distant home. But as many circumstances forbid this arrangement, poor Ellen looked forward to our approaching departure as the severest trial she had yet experienced. Very frequently,

as the time drew near, when she appeared in my chamber in the morning, I was grieved to observe her really looking ill, and often asked the question, "Ellen, dear, are you unwell?" "No, Ma'am, thank you," she would quietly reply. "Then why are you so pale, Ellen?" "I did not sleep much, Ma'am." And why did you not sleep, Ellen?" A melancholy shake of the head, or the tearful eye, was generally the only reply I could obtain.

I had arranged with her mother, who was a much improved person, that Ellen should remain at home after our departure to instruct the younger children, hoping that her example might prove a blessing to all her family.—Bitterly did this dear child feel the parting hour with my dear husband and myself. And yet, in the midst of her streaming tears, there was a look of resignation blended with an expression of the deepest sorrow. And I feel convinced that if she could have given utterance to her feelings, the sentiment of her heart would have been, "Lord, not my will, but thine be done."

The last account I heard of this dear child was from a gentleman residing near her parents, some years after our departure. He mentions, "that Ellen Smith is still to be seen Sunday after Sunday regularly leading all the young members of her family to the house of God." I shall meet her no more on earth, but, may it be, that alike "begotten by the incorruptible Word of God, which liveth and abideth for ever," and by his Holy Spirit made meet for "the inheritance of the saints in light," we may both at length reach our heavenly home. There will be no parting and no pain, and the 'Lamb which is in the midst of the throne will for ever wipe away all tears from our eyes.'

A CLERGYMAN'S WIFE.

POETRY.

A CHILD'S EVENING PRAYER.

BY SAMUEL TAYLOR COLERIDGE.

ERE on my bed my limbs I lay,
God grant me grace my prayers to say;—
O God! preserve my mother dear
In strength and health for many a year;
And, Oh! preserve my father too,
And may I pay him reverence due,—
And may I my best thoughts employ
To be my parents' hope and joy;
Preserve my brothers and sisters both
From evil doings and from sloth,
And may we always love each other,
Our friends, our father and our mother:—
And still, O Lord, to me impart
An innocent and grateful heart
That after my last sleep I may
Awake to thy eternal day! Amen.

MISSIONARY INTELLIGENCE.

LABRADOR.

(From the October Quarterly Paper, published by the Society for the Propagation of the Gospel in Foreign Parts.)

This remote country is separated from England by four thousand miles of water. It may be said to be precisely opposite to the British Islands, being situated within the same degrees of latitude which include Great Britain and Ireland. Although it has been formally recognised as a part of the British empire for nearly two hundred years (since 1668), yet the spiritual ministrations of the British Church were unknown to its inhabitants until the autumn of 1848, when it was visited by that truly Missionary pastor, Bishop Feild, of Newfoundland.

The Esquimaux were in the undisturbed possession of it when it was discovered by the famous navigator, John Cabot, in 1497. In 1610, it was again visited by Henry Hudson, when he sailed through the Straits and into the Bay which are still called by his name, in that fatal voyage from which he never came back. The French at that time occupied Canada; and their fur-merchants carried on a trade with the natives in the neighbourhood of Hudson's Bay. This traffic, in the course of time, opened a way for the propagation of the Christian religion. French priests occasionally appeared amongst those natives who were in the habit of intercourse with the French merchants; and many were admitted into the Romish Church. In the year 1770, some Moravian Missionaries, who had been established since 1733 in Greenland, settled on the coast of Labrador, 500 miles distant from Greenland, at a place to which they gave the name of Nain. A blessing has rested upon their zealous and persevering labours. They have now four Missionary stations at Nain, Okkak, Hopedale, and Hebron, lying between 300 and 600 miles north of Sandwich Bay; and reckon about 1,200 native converts and 500 communicants.

The early accounts of Labrador represented it as a most gloomy and inhospitable country, characterised by extreme barrenness of soil, and great severity of cold during winter, which lasted from September to June, the surface consisting chiefly of rocks on which nothing but mosses and lichens would grow; the soil in a few narrow valleys merely an imperfect peat earth, which gave nourishment to dwarf birch-trees, willows, and larches. However, the Straits of Belle Isle, which separated Labrador from Newfoundland, are but twelve miles across, and the Newfoundland merchants soon began to establish a very profitable fishery during the summer along the whole coast, nearly as far north as Sandwich Bay. The crews then learned to remain here during winter, and enjoy themselves in the pursuit of seals, and in trapping foxes and martins for their furs. And thus, by degrees, this part of the coast of La-

brador has become peopled by about 1,200 settled inhabitants, nearly all of whom profess to belong to the Church of England, besides about ten times as many visitors during the summer months.

Dr. Feild was consecrated Bishop of Newfoundland in 1844; and a munificent Clergyman, the Rev. Robert Eden, soon after presented him with a small schooner, named the *Hawk*, to be used in visiting the various parts of his too extensive diocese, where the sea is almost the only highway. In the autumn of 1848, the Bishop crossed over from Newfoundland, and examined the state of the whole coast, from Blanc Sablon (where the diocese of Quebec begins) up to Sandwich Bay, a length of 250 miles.

An extremely interesting account of his visitation has been published by the "Society for the Propagation of the Gospel in Foreign Parts." And about this time last year (1849), the Bishop repeated his visit, an account of which has also been printed. Immediately after his first voyage had made him acquainted with the spiritual destitution of the people, the Bishop conceived the design of planting three Missionary Clergymen on the coast, one at Forteau, a second at Battle Harbour, and a third at Sandwich Bay.—When he had written home, the Society, although its funds were then in a very exhausted state, engaged at once to contribute £200 per annum towards the support of these Clergymen, if the people themselves would provide the remainder. The Rev. Algernon Gifford was sent in 1849 as the first Missionary of the British Church in Labrador.—The Bishop, who accompanied him to his station and left him there, has written to the Society a most interesting account of this incident:—

"I feel that it is an occasion of thankfulness that I have been permitted to visit a second time that country, and to minister, however imperfectly, to the spiritual wants of its inhabitants. My last visitation did not extend so far north as that of 1848, but I spent as much time on the shore, and ministered in as many places. Our first place of call was, as on the former occasion, Forteau. It was here, as you are aware, that I determined, if God should prosper me, to settle our first Missionary—to settle him, I mean, as to his head-quarters and chief place of residence; for the Mission extends along forty miles of the shore on each side of the Straits of Belle Isle. My wish was so far gratified—I humbly trust, in answer to the prayers of the Church and my Christian friends and fellow-helpers (for all are fellow-helpers who pray for us)—that I was enabled to bring with me an exemplary young Deacon (Mr. Algernon Gifford), who had cheerfully devoted himself to the hardest and most laborious post I could assign him.

"My design seemed to be favoured in another respect. The only person on the whole shore, who was both able and willing to afford my young friend a decent lodging had just returned from Halifax in Nova Scotia, whither he had gone last year with his family to settle and educate

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GYMAN'S WIFE.

PRAYER.

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his children. His chief reason for leaving the Labrador coast was the sad condition of himself and large family in respect of religious instruction and the means of grace; and the chief inducement to return, was the promise or prospect I held out of supplying in some degree that greatest need and necessity. He welcomed me with the same kindness as before, and renewed his offer to receive and provide for any Clergyman who would be content with his humble house and fare. I perceived, however, a depression of spirits in himself and the other members of his family, which I could not account for till I was informed that since their return they had lost their youngest child. It was the first death in the family, and it was an occasion of additional grief that the burial had been of necessity in unconsecrated ground, and without the solemnities of a religious service. This circumstance, of course, made the arrival of a Clergyman, though late more welcome, and by consecrating the ground chosen for a burying place, after preparations for enclosing it, I was enabled to gratify a very proper and pious feeling. Being desirous to introduce Mr. Gifford to the extreme points, north and south, of his Mission, we proceeded, after a stay of three days at Forteau, (during which his books and bedding were landed,) to Blanc Sablon, the southern extremity of his Mission and of my Diocese. And here I might really or literally say I beheld for the first time an end or limit of this extraordinary Diocese. It is really and literally the only spot from which I could pass to or look on another Diocese. Here a small stream divides the dependencies of Newfoundland from Canada, and my Diocese from that of Quebec. This Rubicon I did not pass over, but I looked across it with wistful eyes, for the mere possibility of a brother's presence within view was equally new and delightful. I had never before looked from my Diocese upon any thing but the wide waste of waters. Here Mr. Gifford spent his first Sabbath, (August 12th,) and performed his first ministerial service in his Mission. The services were celebrated both morning and afternoon, in a store kindly provided and furnished for the occasion by the agents of the Messrs. De Quetteville of Jersey, who have an extensive establishment here and at Forteau. There are other fishing establishments in both these places during the summer, and several hundred men come and return every year. The Holy Sacrament of the Lord's Supper was celebrated in the morning, and a few persons seemed very glad of the opportunity of partaking of this seasonable and holy refreshment. I must not omit to mention, that every possible assistance was given and attention shown by Messrs. De Quetteville's agent, with a promise to repeat the same on every occasion of the Missionary's visits. Blanc Sablon and Forteau are not ten miles apart; and it is hoped that a few may attend the services at Forteau from the former place, though unhappily the work is so laborious and incessant during the fishing season, that scarcely can one man ever leave his post. A large burying place at Blanc Sablon significantly showed the need of religious instructions and ministrations. I did not consider it right to consecrate the ground, as there was no fence and no opportunity of preparing one during my stay. There are a few families resident in this neighbourhood, and two or three of Jersey origin. I visited on Sunday evening with Mr. Gifford, and baptized the children. Nine years had elapsed since a Clergyman (the Rev. Mr. Cusac, of the Diocese of Quebec) visited this settlement, and most of the children had been born in the interval.

"We were detained here by fogs and contrary winds longer than I had designed, but not longer than to one at least of our party was very acceptable. Here Mr. Gifford was to be set on shore, to commence alone and unfriended

his ministerial or missionary work. During our stay we had prevailed with a fisherman to put a board or partition across his sleeping-room, and assign one moiety to Mr. Gifford, the other half being kept for himself and wife. The meals would be taken together in the little kitchen, or common apartment, and of course can consist only of the fish and other Labrador fare, for my friend had nothing whatever, but so much clothes as could be conveyed in a carpet bag, with his ministerial habit. The change, even from the accommodation of the Church-ship, was enough to have made many not over refined or delicate draw back; but the loss of society and companionship, of help and advice, in such new and difficult circumstances and for so long a period, was, I believe, much more terrible. Nobly, however, did he endure the trial, and mercifully was he supported. On Friday, August 17th, at an early hour he was warned to depart by announcement of a change of wind which would forward the Church-ship on her journey to the northward. He was rowed off by two hands with his bundle, and so set on shore; and there stood alone watching while the good Church-ship got under way, and I believe till she was fairly out of sight."

Nothing in the way of comment need to be added to this affecting account. Surely no true member of the Church will refuse to give his alms and his prayers also to the strengthening and support of the good Bishop, and of the young Clergyman who is now prosecuting his solitary labours for the spiritual welfare of the neglected Christians of Labrador.

Soon after Mr. Gifford had undertaken this trying office, an Irish Clergyman, and active friend of the Society, the Rev. H. P. Disney, voluntarily offered to place himself, at least for some years, at the disposal of Bishop Feild. The Bishop gladly accepted his services, and, on his arrival in Newfoundland, appointed him to the spiritual charge of Battle Harbour and St. Francis' Harbour. Although the Bishop had designed to make Battle Harbour his principal residence, yet facilities first presented themselves for erecting a church at St. Francis' Harbour, where some warm-hearted members of the Church are settled, and have offered to contribute half the cost of the building. It is to be entirely of wood; the width will be eighteen feet and a half, the length fifty feet and the height of the wall seven feet. The cost of the whole will be about £100. No provision has yet been made for either school-house or schoolmaster, nor for a house for the Clergyman.

Another Clergyman is still wanted to fill up the third station, according to the original design of the Bishop. Who is there will say in the words of the Prophet, "Here am I; send me?"

REMITTANCES have been received for this paper from the following:—J. Bray, Esq., Hamilton; Rev. Thomas Bousfield, Picton; W. A. Johnston, Esq.; E. H. Nelles, Esq., Grimsby; Rev. R. L. Stephenson, Buckingham; Rev. T. B. Read, Port Burwell; Rev. J. Pyke, Point-au-Cavagnol; Mrs. P., Brantford; Rev. S. S. Wood, Three Rivers; Rev. G. J. R. Salter, Moore; Miss C. Toronto; Rev. J. R. Tooke, Marysburg; Rev. A. Townley, Port Maitland; Rev. W. C. Clarke, Dunville; Rev. A. Dixon, Port Dalhousie; Rev. G. C. Street, Port Stanley; Rev. W. Arnold, Gaspé Basin; G. E. J. Esq., Merrickville; Mrs. P., Niagara; Rev. C. L. Inglis, Drummondville; J. Reynolda, Esq., Brockville; J. J. Esq., Toronto; Rev. H. Patton, Cornwall. It had been intended to publish the quantity paid for by each individual, but space would not admit of it.

Printed and Published semi-monthly, by A. F. PLEES, at the Office of *The Church paper*, No. 7, King Street West. Price, 2s. 6d. per annum. No orders filled unless accompanied with remittance.

The Young Churchman.

"Feed my Lambs."

No. 2.]

TORONTO, FEBRUARY 1st, 1851.

[PRICE 1½d.]

[Original.]

Grassdale.

CHAPTER II.

THE UNIVERSALIST.

One Friday towards the close of autumn, and during the absence of Charles Beverly for a day on a visit to a sick friend, some little excitement was created in Grassdale by the appearance of an ill-written, and worse spelled notice on the door of the school-room, which was the great advertising medium of the place. This document set forth that on the following Sunday a sermon would there be preached "by the Rev. Sampson Growler, a Deacon of the Reformed New Connexion, Old Light, Free-will, Remonstrant Universalists,"—the public at large being invited to attend for edification and enlightenment.

Saturday witnessed the arrival of the important personage thus announced, who, about noon, entered the village on horse-back, with a capacious brace of leathern bags strapped to his saddle, together with a faded cotton umbrella to protect his broad-brimmed white beaver from the assaults of chance showers.

It must be confessed that Mr. Growler did not present the most prepossessing of conceivable exteriors. He was a short, bandy-legged man, more than *inclined* to obesity, and with a countenance deeply furrowed by small-pox. His eyes, moreover, had a sinister, furtive cast, which prevented him from looking any one steadily in the face, conveying the impression that he did not relish an overly minute scrutiny. To sum up, Mr. Sampson indulged in a pair of huge green spectacles, as much, perchance, to hide the above mentioned defect, as to aid imperfect vision.

The "Reverend" pilgrim having no acquaintances in Grassdale, was somewhat at a loss where to seek quarters for himself and his hack. On surveying the various dwellings within view, that of our friend Beverly attracted his regards, as promising from its exterior recommendations a softer couch and a choicer meal than any of the neighbouring home-steads. Thither, accordingly, the Deacon shaped his course, and in a few minutes was knocking for admission at the door of the selected mansion.

Charles, having by this time returned, answered the summons in person;—and as no one, "gentle or simple," who craved lodging and refreshment at his hands, was ever dismissed, hungry and foot-sore from his threshold, he at once acceded to the request of Sampson, and invited him to enter.

No sooner had the itinerant divested himself of his hat, overcoat, and glasses, than Beverly at once recognised in him an ancient, though by no means cherished acquaintance. Having subsequently learned from Charles a few particulars of his visitor's history, we shall communicate them to our readers, before further following the course of our narration.

Sampson Growler had been apprentice to a respectable shoemaker, in the village where Beverly was brought up. Of an idle, unsettled disposition, his school-days were trifled and frittered away in mischief and folly, so that when he became indentured to Mr. Crispin he could read but little and write less. Young Growler carried his unprofitable habits with him from the classroom to the work-shop—and, save when his master's eye was upon him, seldom applied himself with industrious fidelity to the duties of his calling. He feared not God, and

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The reading which this hopeful stripling indulged in was mainly confined to the unstamped penny newspapers of the day, and to that trashiest portion of them, which advocated seditious and democratic doctrines. Like the majority of gossiping idlers, he cherished a feeling of envious malignity against all who occupied a higher step on the social ladder than himself.—Forgetting that it is the hand of the diligent that maketh rich, he looked with a jaundiced eye upon his wealthier neighbours, as if their prosperity had been attained at his expense; and his favourite declamatory topics were, the unequal distribution of money—the vices of the aristocracy—and the violence done to the “*sacred rights of man!*”

Though dismally ignorant, Growler had a certain fluency of language, which, amongst his equally shallow associates, passed current for wisdom. His leading ambition was to attend the sederunt of the *Radical Club*, meeting every Saturday night at the *Tom Paine's Head*, where he descanted to his admiring confrères, upon the “slavery” under which they groaned, and the “priest-craft” which rivetted the chains more closely upon their limbs. The oratorical exertions of Sampson were generally rewarded by the payment of his “score” by the company, who regarded him as a “village Hampden,” or rustic Joseph Hume!

In process of time, the period of the embryo Deacon's apprenticeship expired, much to the satisfaction of his master, who was an old-fashioned supporter of Church and State—and Mr. Growler commenced business on his own account. Having been left a legacy of some £80 by a distant relative, he opened shop in his native village, and, as he had calculated, obtained nine-tenths of the members of the “*Radical Club*,” as customers. The *patriotic* individuals were by no means sparing of their orders, so that the journeyman, and two apprentices, composing his operative establishment, had sufficient employment to keep them actively employed for a season.

So far as Mr. Growler was concerned, he had more important matters to mind than measuring the feet of the public, or cutting of leather. Old England, with its multiform sources of oppression, engrossingly occupied his attention, and parties who desired an interview with him always inquired, in the first instance, for their man, at the *Tom Paine's Head*. Seldom did he visit his shop except to transfer the contents of the till to his pocket; and, as his neighbours often remarked, it was more owing to good luck than to good guiding, that he contrived to make the two ends meet!

To speak the honest truth, had the foreman of Mr. Sampson (whom he often used to laugh to scorn, as a “poor, mean-spirited pet of the parson,”) not been a steady, anxious-minded, honest servant, he never could have kept afloat, even for six weeks.

As we shall see, however, in our next Chapter, the crash, which every sober observer saw was inevitable, fell upon the thoughtless and improvident tradesman before long.

[Original.]

[In the “Church Scholar's Notes,” the effort will be to supply an element left out in the otherwise useful Comments of the Tract Society. Barnes, &c. These common popular books are mostly expurgated of references to the Church founded by our Saviour and its distinctive teaching. As these are almost the only books in the department of Scripture-Exposition, accessible to even Church Sunday School Teachers, serious damage is done to the cause of the Church ‘in the house of its friends,’ and great ignorance on some very vital points is fostered.]

THE CHURCH SCHOLAR'S NOTES ON THE NEW TESTAMENT.

The Gospel according to St. Matthew.

CHAPTER I.

Ver. 1. *The book of the generation of Jesus Christ.*] The term “book” here means a “document” or “record.” The word “libel,” i. e. “little book,” is used in some courts of law to denote the paper containing a statement of the matter to be tried.—“The book of the generation of Jesus Christ” extends from the 1st to the 16th or 17th verse. It appears to be an extract from the genealogical registers which are

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known to have been kept. Thus Josephus, in his account of his own life, gives a genealogy of himself taken from public records.—"The little book" given in vision to St. John (Rev. x. 9) has light thrown on it by the expression "roll," used by Ezekiel (iii. 1).—The first verse of the 1st chapter of St. Matthew may be thus paraphrased: "A record of the genealogy of Jesus the Messiah, showing him to have been of the royal family of David, and a descendant of Abraham, to whom the promise was made that in one of his blood all the families of the earth should be blessed." (Gen. xii. 3.)

The Gospel by St. Matthew was originally intended particularly for the use of the Jewish Christians.

Ver. 6. *David the king.*] The Messiah was to be a descendant of David, and to perpetuate, in some way, the throne of David for ever. He was to represent king David. Hence, in the Scripture-way of speaking, he was to be king David. "Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be

an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore". Ezekiel xxxvii. 21—28. Israel here means the Church founded by our Lord, which has come on in an unbroken succession to this day, and is spreading over the earth. Over this Israel, dispersed throughout the world, Christ our Lord is the sole Prince.

Ver. 8. *Joram begat Ozias.*] "Begat" is here used in an extended sense. In Scripture, a person is sometimes called the son of another, when he is simply his descendant. Thus our Lord is called "the son of David." Between Joram and Ozias [Uzziah] three steps intervene. It is probable that the names were left out of the public genealogies in consequence of the curse pronounced upon the house of Ahab, to which the three princes omitted, viz. Amaziah, Joash, and Azariah, belonged. (2 Chron. xxvi. 1.) "Let them be blotted out of the book of the living, and not be written with the righteous." Psalm lxxix. 28.

Ver. 10.—Ezekias and Manasses are the Hezekiah and Manasseh mentioned in 2 Kings xx. 21. The difference in the orthography arises from the fact, that the Greek alphabet cannot conveniently represent all the sounds which the Hebrew alphabet represents; and, therefore, in the case of proper names, translators from the Hebrew into Greek have to approximate as they best may. The termination *-ah* in Hebrew proper names is often represented by *-as* in the Greek version; and from the latter our English New Testament is taken. Sometimes *-e* represents the termination *-ah*, as in *Noe* for *Noah*, *Core* for *Korah*.

Ver. 11.—*Josiah begat Jechonias.*] This Jechonias means Jehoiakim. The Jechonias in ver. 12 is a different person, viz. the son of Jehoiakim. See 1 Chron. iii. 15. The names Jechoniah and Jehoiakim are very similar when written in Hebrew. According to

1 Chron. iii. 19, Zorobabel (ver. 13) was grandson of Salathiel. It is supposed that Abiud was also called Meshullam. Compare 1 Chron. iii. 19.

Ver. 16. *Joseph the husband of Mary.*] The strong impression among the Jews was that our Lord was the son of Joseph. To satisfy them that, even on this supposition, he was "the son of David"—the true Messiah—St. Matthew traces up Joseph's ancestry to David. Moreover, Mary was of the same house and lineage with Joseph. (See Luke i. 27; which might be thus read—"The angel Gabriel was sent to a virgin of the house of David, espoused to a man whose name was Joseph.") By proving Joseph's lineage, therefore, Mary's is proved. The usual genealogies of Jewish families were reckoned through the males.

Ver. 16. *Jesus who is called Christ.*] The expression "who is called," means often in the New Testament "who is called and actually is." For example: "called [to be] an Apostle" (Rom. i. 1), "called [to be] saints" (1 Cor. i. 2), respectively signify, "actually an Apostle"—"actually saints."

Ver. 17. *So all the generations from Abraham to David are fourteen generations.*] This division of the steps in the descent of our Lord (humanly contemplated) into classes of fourteen, is to assist the memory. The fourteen generations, or removes, from Abraham to David, are "all" the steps between those two points. In the fourteen between David and the carrying away into Babylon, three steps are omitted. The first fourteen generations constituted the era during which the Israelites were under Judges and prophets; the second fourteen embraced the time when they were governed by Kings; the third fourteen denote the period when the Asmonean priests were at the head of affairs. Again: the first era extends from Abraham, who received the promise that the Messiah should be of his family, to David, who had the same promise given him more clearly: the second era begins with the building of the First Temple, and ends with the destruction of it: the third era includes the exile

of the Jewish people in Babylon, their return, the reconstruction of the Temple, and the visit of the Messiah, the Lord of the Temple, to it, to cleanse it, and to develop forth from it the Church, the new kingdom of heaven upon earth.—All the names of the ancestors of Joseph, from Jechonias downwards, are not recorded in the Old Testament.

SELECTED ARTICLES.

ON FORMS OF PRAYER.

(From the Churchman's Monthly Penny Magazine.)

"The saints in heaven appear as one,
In word, and deed, and mind.
When with the Father and his Son,
Their fellowship they find.

It is very well known that in the most ancient times, Liturgies, or forms of prayer, were in general use in the Christian Church. As early as the fifth century, we read of an improved and enlarged Liturgy, introduced by St. Germain into our own country; and we are informed of four distinct forms which existed previously in different Churches in Europe. This fact, derived from early Church History, at once recommends the propriety of forms of prayer and an established Ritual, for the orderly conducting of public worship, and the harmonious regulation of all Church services and ceremonies.

"Let all things be done decently and in order," is a wise apostolic injunction, and we cannot conceive anything more conducive to this godly order and propriety, than a book of devotions and a series of directions laid down, by which ministers and people are to be guided in the solemn services of the sanctuary; as, for instance, in the succession and interchange of exhortation and intercession, prayer and praise and thanksgiving, reading and hearing, preaching and expounding, communion and benediction, which are contained in our own scriptural form of public worship.

Our blessed Lord appears plainly to have encouraged, if not openly to have recommended, the use of forms of prayer, when he taught his disciples, in his authoritative sermon on the Mount, to pray after a certain manner; and then addressed to them the concise and sublime form which we call "The Lord's Prayer."

Some denominations of Christians are so adverse to set forms of every kind in their prayers, that even this excellent form laid down by our Lord himself is scrupulously shunned by them; as if the *spirit* of prayer were in danger of being destroyed by praying in our Saviour's own words, or in helping our understanding with words previously known.

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"I will pray with the spirit," says St. Paul, "and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also." (1 Cor. xiv. 15.)

The very persons who appear so adverse to forms of prayer, do not hesitate, as has often been observed, to use forms of praise, in their psalms and hymns. Why may not the spirit of devotion, especially in public worship, where order is more positively requisite, be equally promoted by a form of prayer and supplication and thanksgiving, as by singing from set words and music to the praise and glory of God?

We allow that in private, and on various other occasions, extempore prayers may be most suitable, as prompted by the particular circumstances of the case. Such indeed we find offered up by holy men, in many instances in the Old Testament, and by our Lord and his apostles in the New. The child of God should be held in no bondage in his approaches to his heavenly Father. In this matter let us not be children, but men. But we are now speaking of the case of congregations of Christians assembled in churches, and meeting Sabbath after Sabbath, for public devotion and edification. Is not a Liturgy, drawn up like our Book of Common Prayer, from the most approved sources, and by the most holy and learned Bishops and divines, a great advantage to the united worshippers who meet in the Lord's house from time to time, for combined devotion, to know His holy name and His word, to seek His grace at one common fountain, and to speak His praises with one accord? Where can these proper purposes of congregational worship and edification be so fully and faithfully carried out, as where it is understood by all beforehand "what things they shall pray for;" where it is agreed touching those things they shall ask and seek; and where both ministers and people may cordially offer up, without embarrassment or distraction of mind, the stated and well-known prayers and praises, intercessions and thanksgivings, of the United Church?

The "one accord"—the "common supplication"—the individual as well as united devotion—to which is attached our Saviour's special presence and blessing (Matt. xviii. 19, 20), appears more surely attainable by a form of Liturgical service, well-known and understood by all, than by the delivery of extemporaneous prayers, unknown to the congregation before, and modified greatly by the minister's frame of mind and form of sentiment.

With respect to the peculiar excellence of our English Liturgy, and its suitableness to all purposes of public devotion, even one [Robert Hall, of Leicester] who did not conform to it, remarked, that "the majestic simplicity of its language, the Evangelical purity of its sentiments, and the chastened fervour of its devotion, combine to place it in the very first rank of uninspired writings."

Feeling then, the privilege of belonging to a Church

whose Liturgy is so valuable for aiding devotion, and for edifying the body of Christ, let us "hold fast this form of sound words in faith and love which is in Christ Jesus." In the use of the form, let us see that we neglect not the spirit of devotion. "It is the spirit that quickeneth." The form is nothing without it. But it undoubtedly offers the best human aid, derived from the treasury of God's truth and grace, for cultivating and cherishing the spirit of sound religion:—

"O Thou, by whom we come to God,
The Life, the Truth, the Way,
The path of prayer thyself hast trod,—
Lord, teach us how to pray."

RULES FOR MAINTAINING A PEACEFUL AND UNRUFFLED MIND.

1. When harassed and discomposed by worldly troubles, remember the throne of grace is ever open to you, and help may always be sought and found there.
2. Be thankful for every thing which leads you there; perhaps these trials may serve to keep alive the spirit of devotion in your heart.
3. Never forget that your Almighty Lord can turn the hearts of men, and rule every event of life for the benefit of his beloved children.
4. Receive injuries and affronts from others as permitted by God, and for the benefit of some grace in which you are deficient. Has he not promised all things shall work together for good to those who love Him?
5. Remember Him who for your sake suffered "greater things than these," and be silent.
6. Always be encouraged by the sweet remembrance of the exceeding love of God towards you. Think of what he is preparing for you. Glance by faith at the invisible world. Try and imagine for a moment the blissfulness of that land into which no sorrow or trouble shall ever enter. Think how the glories of one hour spent there will exceed in immensity all the sorrows of the longest life below.
7. Finally, be cheered by the consciousness that God is ever present with you, and seek by faith to realize that presence more and more. His gentle Spirit will not dwell in the heart that harbours uncharitable and unkindly feelings. Therefore, would you retain that heavenly Guest, pray and fight against them.

FAITH ILLUSTRATED.

Several years since, at a small seaport in Massachusetts, one of those easterly storms came on which so often prove fatal to vessels and their crews on that coast. The wind had blown strongly from the north-east for a day or two; and as it increased to a gale, fears were entertained for the safety of a fine ship, which had been from the commencement of the north-easter lying off and on in the bay, apparently without any decision on the part of her officers

which way to direct her course, and who had once or twice refused the offer of a pilot.

On the morning of a Sabbath, many an old weather-beaten tar was seen standing on the highest point of land in the place, looking anxiously at her through his glass; and the mothers listened with trembling to his remarks on the apparently doomed vessel. She was completely land-locked, as the sailors say, (that is, surrounded by land,) except in the direction from which the wind blew; as between her and the shore extensive sand banks intervened, her destruction was inevitable, unless she could make the harbour.

At length, a number of resolute men, perfectly acquainted with the intricate navigation of the bay and harbour, put off in a small schooner, determined, if possible, to bring her into port. A tremendous sea was rolling in the bay, and as the little vessel made her way out of the harbour, the scene became one of deep and exciting interest. Now lifted up on the top of a dark wave, she seemed trembling on the verge of destruction; then plunging into the trough of the sea, was lost from our view, not even the tops of her masts being visible, though probably twenty feet high; a landsman would have exclaimed, "She has gone to the bottom." Thus alternately rising and sinking, she at length reached the ship, hailed, and tendered a pilot, which was again refused. Irritated by the refusal, the skipper put his little vessel about, and stood in for the harbour, when a gun was discharged from the labouring vessel, and the signal for a pilot run up to her mast-head.

The schooner was laid to the wind, and as the ship came up he was directed to follow in their wake until within range of the light house, where another sea would allow them to run alongside and put a pilot on board. In a few minutes the vessels came side by side; passing each other, the pilot springing into the ship's chains, was soon upon her deck.

The mysterious movements of the vessel were explained. She had taken a pilot some days before, who was ignorant of his duty, and the crew, aware of his incompetency, were almost in a state of mutiny. When first hailed from the schooner, the captain was below, but hearing the false pilot return the hail, went on deck, and, deposing him of his trust, at once reversed his answer by firing the signal gun.

The new pilot having made the necessary inquiries about working the ship, requested the captain and his trustiest man to take the wheel; gave orders for the stations of the men, and charged the captain, on the peril of his ship, not to change her course a hand-breadth but by his order. His port and bearing were those of a man confident in his knowledge and ability to save the vessel; and as the sailors winked at each other and said, "That is none of your land-sharks," it is evident that confidence and hope were reviving within them.

All the canvass she could bear was now spread to the gale, and while the silence of death reigned on board, she took her way on the larboard tack, directly toward the foaming breakers. On, on she flew, until it seemed from her proximity to the breakers, that her destruction was inevitable. "Shall I tell her about?" shouted the captain, in tones indicative of intense excitement. "Steady," was the calm reply of the pilot, when the sea was boiling like a cauldron under her bows. In another moment the calm bold voice pronounced the order, "About ship," and she turned her head from the breakers, and stood boldly off on the other tack.

"He knows what he is about," said the captain to the man at his side. "He is an old salt, a sailor every yarn of him," was the language of the seamen one to another, and the trembling passengers began to hope. The ship now neared two sunken rocks, the places of which were marked by the angry breaking and boiling of the sea; and as she seemed driving directly on them, "Full and steady" was pronounced in tones of calm authority by the pilot, who stood with folded arms in the ship's bows, the water drenching him completely as it broke over her bulwarks. She passed safely between them: the order for turning on the other tack was given, and again she stood towards the fearful breakers. Nearer and nearer she came, and still no order from the pilot, who stood like a statue, calm and unmoved amidst the raging elements. The vessel laboured hard, as the broken, foaming waves roared around her, and seemed just on the verge of sinking, when "About ship," in a voice like thunder, rose above the fury of the tempest. Again she stood upon the starboard tack, and soon entered the harbour and cast anchor in safety. One hour later she could not have been rescued, for by the time she reached her anchorage no vessel could have carried a rag of sail in the open bay. Ship, crew, and passengers, more than one hundred in all, must have perished. When the order was given to "back the foretopsail, and let go the anchor," a scene ensued which baffles the description of a painter or poet. The captain sprung from the wheel, and caught the pilot in his arms; the sailors and passengers crowded around. Some hung upon his neck, others embraced his knees, and tears streamed down the faces of the old seamen, who had weathered many a storm, and braved untold dangers. All were pressing forward, if only to grasp the hand of their deliverer in token of gratitude.

And now for the application.—*The ship's crew had faith in their pilot.* He came out of the very harbour into which they sought entrance. Of course, he *knew* the way.—*Their faith amounted to confidence.* They gave up the ship to his direction.—*It was an obedient confidence.* They did not say—"He will save us," and sit down indolently and neglect his orders. The helm was turned, the sails were trimmed, and every rope loosened or tightened as he directed. Nor did they disobey, though sometimes apparently into the jaws of destruction.

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THE RIGHT INTERPRETATION OF WHAT ARE CALLED 'IMPRECATIONS' IN THE PSALMS.

Psalm cix. 5-14.

"Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

"When sentence is given upon him, let him be condemned: and let his prayer be turned into sin.

"Let his days be few: and let another take his office.

"Let his children be fatherless: and his wife a widow.

"Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.

"Let the extortioner consume all that he hath: and let the stranger spoil his labour.

"Let there be no man to pity him: nor to have compassion upon his fatherless children.

"Let his posterity be destroyed: and in the next generation let his name be clean put out.

"Let the wickedness of his fathers be had in remembrance in the sight of the Lord: and let not the sin of his mother be done away.

"Let them always be before the Lord: that he may root out the memorial of them from off the earth."

Many persons have great reluctance to join in the reading of the above passage. There seems, in the language used, to be something so at variance with that spirit and disposition which are inculcated by the principles of the Gospel, that they feel unwilling to utter the words and make them their own.

Yet this proceeds from ignorance respecting them. These verses contain not imprecations, but predictions; not wishes for ill by man against man, but solemn declarations of righteous vengeance by the prophet of the Most High, against wickedness of the worst kind.

We are led to a just application of them by a part of of them being quoted as fulfilled in Judas, the betrayer of our holy Lord. The whole passage should be read, as it was meant to be written, prophetically; and they need not be repugnant to the tenderest heart, when it is considered that it is not calling down of curses by man (which would be inconsistent with the Gospel), but a declaration of punishment justly due for foreseen abominable wickedness.

These remarks are applicable not only to the above passage, but also to some verses in Psalm lxi.,—from the twenty-third to the thirtieth,—and to others also; and I am induced to make them in consequence of a little incident which lately occurred within my own knowledge.

An elderly lady was in the habit of reading aloud, with some portion of her family, the Psalms appointed for the day. Whenever she came to the above passage, she was accustomed to pass over it, in consequence of what seemed to her its unchristian spirit, and its unsuitableness to the purpose of promoting that holy disposition which, by these exercises, she was anxious to promote. But one day, a little grand-daughter, who was frequently present, said to her mamma, "Mamma, do you believe the Bible?" "Yes, my dear." "All of it?" "Yes, all of it." "Not all of it, mamma." "Yes, every word of it, my dear: it is God's own word." "Why do you and grandmamma leave out those verses in the Psalms, then?"

If the purport of these verses has hitherto been misunderstood by any of your readers, and they have been thought to be an outpouring of a vindictive spirit by David, instead of a declaration of future wrath upon the worst enemies of God, it may not have been amiss that these few lines have been written, in order to give a more correct understanding of them. The explanation may prevent the omission of the passage in private use, and the creating such an impression on the mind of the young as is exemplified above. And is not the anecdote related another illustration of the truth, "Out of the mouths of babes and sucklings, thou hast ordained strength."

PROFESSION WITHOUT PRINCIPLE.—"All you can tell me," said one on a dying bed, "I have long well known; but I tell you that I have lived without real religion: I was forward in the Church, but fixed in the world, and my profession only now serves to terrify me."

POETRY.

THE FRIENDSHIP OF THE WORLD.

Hast thou gone to the world, and tried its power,
When thy soul was bowed down with its load of cares?
And what didst thou meet in that darken'd hour—
Has it soothed thy sorrow, and dried thy tears?

Did it meet thee with love, in that time of woe,
And give to thy troubled spirit rest?
Did kindness and sympathy gently flow,
In healing balm, o'er thy stricken breast?

Did it leave its gay revels, and come to thine aid,
To cheer thy deep gloom with its winning smiles?
Did it quit the bright sun-shine, and seek the dark shade,
To dispel every cloud by its magic wiles?

No—it coldly looked on as the mourner passed by;
It held no communion with anguish and grief:
Its aspect was chilling—no beam from that eye
Gave a glimmer of hope, or a glance of relief!

But what didst thou meet at the throne of thy God,
When the voice of thy mourning ascended on high?
Wert thou harshly repulsed from that glorious abode,
And left in thy hopeless despondence to die?

That theme is too mighty—it scars from our reach;
The tongue of a seraph those mercies should tell—
The words should be uttered in heavenly speech,
For the lips of a mortal are bound by a spell!

A soft, gentle whisper just comes from below,
Like the voice of the Spirit—the life-giving Dove—
It exhales from that heart where those mercies o'erflow,
And breathes forth its tribute to Infinite Love!

SUNDAY-SCHOOL INTELLIGENCE.

(For the Young Churchman.)

ST. GEORGE'S CHURCH SUNDAY SCHOOL,
TORONTO.

The annual distribution of buns to the children of the above Sunday-School took place on Wednesday, the 1st of January. Divine Service commenced at half-past nine: the children, to the number of 290, being ranged with their teachers in the centre aisle, presented a most interesting appearance. Service being concluded, the Incumbent (Dr. Lett) delivered an address to the children and their teachers; of which the following is an outline:

"MY DEAR CHILDREN,—Doubtless, you have noticed, when admiring the very beautiful decorations with which your teachers have ornamented our church, previous to the happy season of Christmas, those words under the gallery, traced in handsome Old English characters,—‘Prophet, Priest, and King.’ I trust you all understand their meaning: they signify the three-fold office of our blessed Lord. He came as a Prophet, to instruct His people, to impart to them lessons of heavenly wisdom; as a Priest, to offer a sacrifice for them; and, what was peculiar in this offering, he himself was at the same time the Priest and the Sacrifice. It was to save little children such as you from eternally suffering the dreadful anger of a sin-hating God, that the blessed Jesus left his Father's throne, and became man,—a helpless infant, whose only shelter was a stable—whose cradle was a manger—but who now, as the third word imports, is a mighty King upon his throne; and woe be to that being, be he young or old, who rejects his authority, for he himself has said, ‘These mine enemies, who would not that I should reign over them, bring them thither, and slay them before me.’ But, my dear children, we would hope better things of you, and things which accompany salvation. I feel sure that many of you have found that Saviour to be precious; and that you can look back on the hours you have spent in your Sunday-School with pleasure, and can say, ‘It was good for me that I had been there; for it was there my kind teacher told me of a loving Saviour, and it was there the Holy Spirit blessed to me the instructions thus imparted.’ Since last we were met together, on a similar occasion, the hand of death has removed some of our numbers, and transplanted them from the Church below to the Church above; and (strange, my dear children, as it may seem to you) it is with pleasure I refer to the removal of these holy children: for those whom I attended on their death-beds, gave undoubted testimony, if such were wanting, of the value and benefit of our School. And when our school is assembled again, on a next New Year's Day, none of us can say that we will not have been removed to ‘that bourne from which no travel-

ler returns.’ Lay this, dear children sincerely to heart, and consider it well; see your great advantages,—children of wrath, you have been made as your catechism teaches you, by baptism, the children of grace, and called unto a state of salvation. You have been instructed, moreover, in that holy religion, the truth of which a glorious company of martyrs sealed with their blood; and you have thus been, the especial object of the Church's fostering care; may your advantages and opportunities never render up in judgment against you an account of your neglect of them.

And to the teachers a few words must be spoken; the great requisites for the important office of a Sunday-School Teacher are, Patience, Perseverance, Prayer. Let this be fixed on your memories,—patience to enable you to overcome the many difficulties that will present themselves to you in your work—perseverance is also essential. Your children are possessed of more observation than you may be inclined to give them credit for, and if they see you remiss in your efforts, or irregular in your attendance, you must not be astonished that they will follow your example; and any class, whose teacher wants steady perseverance, invariably falls off: but all your doings, patience, perseverance, regularity, learning, aptness to teach, all will be useless without fervent prayer to Almighty God, to bless to yourself as well as to your young charge, the instructions which you impart. Your office too is an awful one, for the word of the Saviour is to you, ‘Take heed that ye offend not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.’”

At the conclusion of the address, the benediction was pronounced, after which Mrs. Lett, assisted by the ladies present, proceeded to distribute to the happy family substantial buns provided by the Churchwardens.

MONEYS RECEIVED, on Account of the Young Churchman, since last publication—Rev. Mr. Ellegood, 2s. 6d.; Rev. G. Bourn, 10s.; Mrs. Ridout, 5s.; Rev. G. Hallen, 10s.; Rev. C. Rutten, 7s. 6d.; Rev. A. Townley, 10s.; Mr. Metcalfe, 2s. 6d.; Mrs. Draper, 5s.; Mr. Nelles, 10s.; Rev. Mr. McKenzie's pupils, 2s. 6d.; J. R. Smyth, 2s. 6d.; Rev. Mr. Bell, 5s.; Mr. Mulholland, 25s.; Jas. Macklem, Esq., 2s. 6d.; Mrs. Jones, 2s. 6d.; Mr. J. Ritchie, 2s. 6d.; Rev. Mr. Jessop, 5s.; M. Keffer, 2s. 6d.; John Ballenger, 2s. 6d.; Rev. S. Armour, 35s.; W. H. Whyte, 5s.; Mr. Jacob Potts, 2s. 6d.; Rev. T. B. Read, 10s.; Ven. Archdeacon Bethune, 5s.

ERRATUM.—In page 2, of our last, for “receiving communicative instruction,” read “receiving and communicating instruction.”

No. 3 of the *Young Churchman* will appear on the 15th of February.

Printed and Published semi-monthly, by A. F. PLEES, at the Office of *The Church* paper, No. 7, King Street West. Price, 2s. 6d. per annum. No orders filled unless accompanied with remittance.

The Young Churchman

"Feed my Lambs."

No. 3.]

TORONTO, FEBRUARY 15TH, 1851.

[Price 14d.]

[Original.]

Grassdale.

CHAPTER III.

THE AGITATOR'S REWARD.

About this period, the system of *Trades' Unions* generally prevailed in Mr. Growler's town; and though that personage was himself a master, his restless spirit of agitation urged him to take part with the turbulent and malcontent operatives. It was flattering to his wretched vanity to be looked up to as a patron and leader; and he gladly accepted the distinguished post of Chairman of the "*Permanent Central Committee of Oppressed Hirelings*," which held its sittings week-day and Sunday, at the *Tom Paine's Head*.

At these meetings, as might be anticipated, the sentiments enunciated were of the most inflammatory nature. Employers, who did not succumb to the dictates of the imperious conclave, were called domineering tyrants, and held up to detestation as being the natural enemies of "the people." By this last expression was denoted, not the sober, industrious portion of the community, who studied to "fear God and honour the King," but that class, always plentiful, and much too numerous in these latter days, to whom the voice of the oily, insinuating demagogue, is more alluring than the uncompromising, anti-democratic word of Jehovah!

For a season, Sampson and his associates contrived to keep the public in hot water, without compromising their own personal safety. Emboldened, however, by the impunity which had attended their proceedings, they ultimately ventured upon

acts which brought them within the grasp of justice.

Having proclaimed a *strike*, of unusual magnitude, the "Central Committee" issued a proclamation, denouncing, in terms neither measured nor equivocal, personal violence against all who would not take part in the conspiracy. To add to the terrors of this manifesto, a ghastly wood-cut, representing a coffin, skull, and cross-bones, —meet types of the tender mercies of Radicalism!—garnished the document.

The legal advisers of the Crown, having declared this paper to be of a criminal nature, and Sampson's name having been appended to it, that personage was apprehended, examined, and fully committed for trial. At the ensuing assizes, he was found guilty of the charge, on the clearest evidence; and though he made a flowery address to the Court, in which he compared himself to all the *patriots* and *political martyrs* who had ever pined in dungeon or swung on "gallows tree," his eloquence fell in vain upon the dull ear of *unexpedient* justice. The "State-paid Judges," as they were indignantly denominated at the *Tom Paine's Head* that evening, sentenced the champion of *freedom* to twelve months' imprisonment in one of the public *Bastilles*, —enjoining, moreover (which was the severest part of the doom), that their victim should be kept at hard labour, and be restricted to a diet not overly luxurious!

As a matter of course, this catastrophe had the effect of bringing Mr. Growler's business to a sudden termination. His foreman, faithful to the last, did all in his power to secure a reversion for the bankrupt felon, but his efforts were crowned with but slender success. A large majority of

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Sampson's customers were "turn-out men," and being utterly ruined in consequence of remaining so long unemployed (the *strike* having lasted for months), were unable, even had they been willing, to pay for the boots and shoes furnished to them from his shop. Accordingly, when that personage was released from "durance vile," he found that, with the exception of some four or five pounds, he was without a sixpence in the world. For a while, Mr. Growler entertained sanguine hopes of obtaining a subsidy from his quondam friends and admirers; but he very soon discovered that he had been reckoning without his host. Radicalism being opposed to the first principles of Christianity, its charity begins at home, and ends there. Selfishness is its guiding motive and pole-star; and consequently, when its tools become useless and unpopular, they are tossed aside with contemptuous and heartless apathy.

The annals of Liberalism (falsely so called) are full of facts illustrative of this position. Take, for instance, the case of that arch-agitator, Daniel O'Connell. A few years ago, and that able but deeply-deluded man was regarded by his dupes as little less than a divinity. Thousands and tens of thousands bent the knee before him, with the servile homage which is rendered to an Eastern despot by his vassals. His word was law!—his wish an imperative command! Now, mark the reverse of the picture! The grave has received "the man of the people," and his children are penniless! Creditors have seized upon the property of the "Liberator;" and even his bed has been sold in the presence of his once devoted countrymen!

Even so did it fare with Sampson Growler! During the period he had been occupied in compulsory toil, the flame of agitation had for the most part died away in his native town. Stern hunger had taught the thoughtless Unionists the madness of their devices; and they looked with scowling brow and close-buttoned pocket upon the man who so lately had been their cherished idol!

In these circumstances, the soured and

beggared man determined to push his fortune in the United States of America, that land of promise so alluring to the restless and aimless adventurer. The exertions of his foreman, previously alluded to, enabled him to carry his purpose into effect; and two years previous to his arrival in Grassdale, he landed in New York, with little more than the worn-out garments which covered him.

It is not our intention to dwell upon Mr. Growler's adventures in Republican America. After hanging loose upon society for several months, he became a frequenter of a Universalist meeting-house (or *Church*, as it was styled), the doctrines of that sect harmonizing with his own *liberal* views of religious truth.

A very slight acquaintance with the members of this denomination convinced Sampson that he was fully qualified to act as "an Elder in their Israel." And as he was a fluent talker, and declaimed eloquently at the *love feasts* of the *brethren*, on the popular texts of *English tyranny*, and his own sufferings in the cause of *universal philanthropy*, he was soon promoted to the office of *Deacon*, and commissioned (so far as men having no commission themselves could authorize him,) to *evangelize* at pleasure throughout the length and breadth of the Union, and at the world's end itself, if he should ever journey so far!

The new-made Deacon discovered, ere he was much older, that Dissent was somewhat of a *drug* in his adopted land. Popular caprice perpetually called for some change in the Theological viands held out for their approval. Seldom could the unlucky Growler manage to keep a congregation together for more than six months at a time. At the end of that period, the *Society* which he had formed with no small toil and trouble generally evaporated, being attracted by some fresher erected *platform*!

Such is—and such ever has been—the essential character of *Sectarianism*. Novelty! Novelty! is its ceaseless, unvarying cry.—"Who will show us any good!" is the slogan which it is ever uplifting. Hence it is that so many have deserted "the old

path" and the "good way"—mistaking *excitement* for the quickening work of that SPIRIT who delights in and enjoins *unity*!

In these circumstances, Deacon Growler determined to push his fortune in British North America. Having heard of *Grassdale* from a fellow traveller, who represented it as a thriving locality in want of a *pastor*, he found his way to that village, as mentioned in our last chapter.

[Original.]

[In the "Church Scholar's Notes," the effort will be to supply an element left out in the otherwise useful Comments of the Tract Society, Barnes, &c. These common popular books are mostly expurgated of references to the Church founded by our Saviour and its distinctive teaching. As these are almost the only books in the department of Scripture-Exposition, accessible to even Church Sunday School Teachers, serious damage is done to the cause of the Church 'in the house of its friends,' and great ignorance on some very vital points is fostered.]

THE CHURCH SCHOLAR'S NOTES ON THE NEW TESTAMENT.

The Gospel according to St. Matthew.

CHAPTER I.—continued.

Ver. 18. *When as.*] A now unused mode of saying "after that," or "as soon as." The two words were written as one, near the time when the present English Translation of the Holy Scriptures was made. Thus in Spenser :

"Now whenas all the world in silence deep
Yshrouded was —"

— *espoused.*] We should now say "betrothed." A considerable interval elapsed among the Jewish people, as often among ourselves, between the betrothal and the marriage. The betrothal or espousals or promise of marriage took place before an officer of religion, and the two persons were from that time looked upon as united for life. To this day, in the Public Prayer-book of the Eastern portion of the Church founded by our Lord, there are separate Offices for the Espousals and the Marriage. But both are now used at the same time. In the Western portion of the Church founded by our Lord, it has also been long customary to celebrate the espousals and the marriage on the same day. In the

Office for the Solemnization of Matrimony in the Public Prayer-book of the English, Irish, and Scottish branch of the Church founded by our Lord,—up to the question, "Who giveth this woman to be married to this man?" is the espousals: from that point to the close of the ceremony is the marriage. The same distinction is, for an obvious reason, observable in the Public Prayer-book of the Anglo-American, American, East Indian, and Australasian branches of the same Church.

— *Mary.*] The same as Miriam, or Mariam, borne by the sister of Aaron, signifying "Bitterness of the Sea," or "Myrrh of the Sea." Numbers xxvi. 59.

Ver. 19. *a just man.*] This is a technical expression, denoting a strict observer of the Jewish law. Joseph knows that he must be separated from Mary, but he does not desire her to be exposed to the extreme penalty of the law, which was death by stoning. "Privily," would be by giving into her hand a bill of divorce in the presence of two witnesses.

Ver. 21. *Jesus, for he shall save.*] "Jesus" signifies a "Divine Saviour," or "Saviour from God." "Thou shalt call his name a Saviour from God, for he shall save his people from their sins." If the English reader is ignorant of the signification of the Scripture proper names, he loses the force of many references in the Old and New Testaments. "Adam called his wife's name Eve [Living], because she was the mother of all living." Gen. iii. 20.—"Lamech"... begat a son, and called his name Noah [Comfort], saying, This same shall comfort us." Gen. v. 29.—"Jesus" is "Joshua" written in the Greek way. In the Greek translation of the Old Testament, which was the Bible very extensively circulated in the time of our Saviour—Greek being then a vulgar tongue in many nations—and from which most of the quotations in the New Testament are made—"the Book of Joshua" is called "the Book of Jesus;" and wherever the name "Joshua" occurs, it is written "Jesus."—There are two places in the New Testament where, for the benefit of the English reader, the name "Jesus"

should be printed "Joshua:" "The tabernacle ... which ... our fathers ... brought in with Jesus [*i. e.* Joshua] into the possession of the Gentiles." Acts vii. 44, 45.—"If Jesus [*i. e.* Joshua] had given them rest." Heb. iv. 8.—Joshua received his peculiar name from Moses. He was originally called Oshea, *i. e.* Saviour: Moses named him Jah-Oshea, or Jehoshua, a Divine Saviour, or Saviour from God. Num. xiii. 16.

—*His people.*] This expression is adopted from the Old Testament. All the Jewish nation were God's people generically, *i. e.* as a body. The whole congregation of Christian people dispersed throughout the world are, in a parallel manner, Christ's people. All of them are in a state of salvation, as the Jewish nation was, speaking of them generically. All of them, according to the good-will and intention of God towards them, are saved from their sins,—actually from original or birth-sin, and potentially from personal sin. But as many of the congregation of the Jewish people fulfilled not the design of God when He put them in a state of salvation, so many, too many, of the congregation of Christian people do not fulfil the design of their Saviour when He placed them in a state of salvation. So it ought not to be: so it might not be.

Ver. 22. *that it might be fulfilled.*] This prediction is found in Isaiah vii. 13.:—"Hear ye now, O house of David, ... the Lord himself shall give you a sign: Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." At the time referred to, the family of David appeared to be in danger of extermination, at the hands of the Kings of Israel and Syria. The occurrence of this miracle was promised as a sign of the perpetuity of the house of David; and, whatever may have been the primary fulfilment of the words, the ultimate reference was to the Messiah promised to be born of the family of David, with a retrospective glance also towards the first promise to the human race, that the Seed of the woman should bruise the serpent's head. In the language in which St. Matthew wrote, the words are more em-

phatic than they seem to be in English. It is, "*The Virgin shall conceive*"—*i. e.* the woman referred to in the expression, "*the Seed of the woman.*"

—*Emmanuel.*] The syllable -EL in many of the Old Testament proper names, implies that the Divine Name enters into the appellation. Thus Samu-EL=Asked from God; Dani-EL=the Judgment of God; Gabri-EL=the Strength of God; Isra-EL=Prevailing with God; Nathani-EL=the Gift of God; EL-ijah=God is the Lord; EL-isha=Health of God; EL-iazar=the Aid of God. This element in a proper name or in any other name imparted a species of superlativeness to the idea conveyed by the word. Somewhat similarly, in Acts vii. 20, Moses is said to have been "*fair to God*" *i. e.* "*exceeding fair.*" But the epithet "*Emmanuel*" given to our Lord, which we do not find used as a proper name, rises infinitely above any appellation given to men. In it is implied the sublime truth, that He was the Child spoken of in another place by Isaiah, who was to be "*the mighty God, the everlasting Father.*" Isaiah ix. 6. See also Isaiah vi. 1—5: "*I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; ... and one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory....Then said I, Woe is me!...for mine eyes have seen the King, the Lord of hosts.*" Compare this passage with what St. John says, after quoting it: "*These things said Isaiah when he saw his glory, and spake of him*"—*i. e.* of the Messiah. John xii. 41.

Ver. 25. *her first-born Son.*] The Church founded by our Lord commemorates this event on the 25th of December in each year. The petition in the Collect for that day, suggested by the reminiscence of the birth of our Lord, is, that we, being regenerate (*i. e.* having been born again), and made God's children by adoption and grace, may daily be renewed by the Holy Spirit. See the Collect for Christmas-day in the Prayer-book.—The practice of dating from the birth of our Lord began A. D. 516. Chronolo-

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gists have decided that our Lord's birth took place four years before the commencement of the common computation: i. e. that we ought to add four years to all dates in the Christian era.

§ The first chapter of St. Matthew is appointed by the English branch of the Church founded by our Lord to be read three times every year, viz.: on the mornings of January 2, May 3, and August 31; and the verses from 18 to 25 are to read again on the Sunday after Christmas-day.

SELECTED ARTICLES.

SUNDAY SCHOOL TEACHERS—THEIR OBLIGATIONS, DUTIES, AND QUALIFICATIONS.

[The following Lecture was delivered by the Rev. Henry J. Morton, D.D., Rector of St. James' Church, Philadelphia. We trust that it will be perused with attention and profit by the parties to whom it was more especially addressed.—ED. Y. C.]

LECTURE.

MATT. XXII. 9.

"Go ye therefore into the highways and hedges, and as many as ye shall find bid to the marriage."

The obligations, duties and qualifications of Sunday School teachers have been set before me as subjects upon which I am to discourse this evening. They are obvious themes of *very great moment*, yet a single glance will suffice to convince you that their full consideration is not likely to be accomplished in *one discourse*, though that were extended far beyond the limits now granted to such exercises. I feel however less embarrassed by the difficulty when I reflect, that many will follow me in this course of lectures, and doubtless, without departing from the themes assigned them, supply the deficiencies of my very rapid sketch.

I address myself therefore at once, and cheerfully, to my work; and as some ambiguity seems to hang about the first subject suggested, "the obligations of Sunday School teachers," explain to you what I understand by that expression. By obligations as distinguished from duties I shall suppose to be intended, the considerations which constrain teachers to undertake the work; by duties the things which they ought to do when the work has been undertaken.

1. The obligations of Sunday School teachers I consider to be, 1. *The call of God.* 2. *The call of the Church.*

THE CALL OF GOD.—Sunday Schools are praised by some as the glorious discovery of the nineteenth century, and by others reprobed as a modern innovation. To me they appear to be nothing more than modifications of a system as old as Christianity—modifications of the great plan of religious culture of the young, caused by the pecu-

liar circumstances of the times, and of the Church, as acted upon by the times. I feel, therefore, no hesitation in tracing up the obligations which bind the teachers in this matter to the call of God, as uttered in the text—"Go ye therefore into the highways and hedges, and as many as ye shall find, bid to the marriage." To gather together the young who need guidance, and lead them into the paths of purity and piety, is so manifestly binding upon all who have the ability and opportunity for so doing—it flows so plainly, not only from the command of the text, but from every precept in God's word, wherein love to our neighbour is inculcated, that I shall not occupy your time by enlarging upon it, but pass to a difficulty which may suggest itself to some minds, and in removing which I shall be led to discuss the second obligation by which Sunday School teachers are bound. Allowing what may not for a moment be denied, that it is the duty of every man having the ability to do good to the young within reach of his influence, to use that power in their behalf, is there any special obligation resting upon him to occupy himself in this particular work of Sunday School instruction? Is he not, unless he be an ordinary preacher of the gospel, stepping out of his proper sphere in thus undertaking the public instruction of the young in the truths of the gospel? I answer, no—for to this precise duty he is summoned by

THE VOICE OF THE CHURCH.—That the duty of giving public religious instruction was originally committed to spiritual teachers, ordained for that work, I think is plain from the recorded history of the first ages of Christianity. But that the great Head of the Church meant to confine the work to them I do not believe, because very early in the Church's history we find persons employed in the work of catechetical instruction who were not in order. We believe that from the apostles' time there have been but *three orders* of the ministers in the Church of Christ—bishops, priests, and deacons—yet we find *catechists* named as occupied in their peculiar work, and distinguished from the three orders above noticed. The author, under the name of "Clemens Romanus," has this fanciful illustration of the Church of Christ. He compares it to a well-manned vessel, or galley. The *bishop*,* he says, resembles the *pilot*, the presbyters the *mariners* the *deacons* the *chief rowers*, the catechists the *Naυρολόγοι*, or those whose offices it was to admit passengers into the ship, and contract with them for the price which they were to pay for their passage. Although, therefore, the three orders of the ministry above named did instruct the ignorant, and though this was a part of their duty, still it seems that the *same duty* was discharged by those who were neither bishops, priests nor deacons, though acting under authority and by commission of the Church! Origen was only *eighteen* years old when he first entered upon the duty of a catechist, and therefore not in orders, because not of an age to

* Clem. Epis. ad Jacob. n. 14.

receive them. We have abundant evidence also that *buildings* were erected and set apart for the purpose of instruction, and a canon ascribed to the sixth council of Constantinople, speaks of schools for children, to be instituted by presbyters in *towns and villages*, where a gratuitous training should be given, and of schools in *churches*, under the care of the bishop. It seems then to my mind very plain, that the Church, at an early period, took in hand the instruction of the young, and that in this work she employed *teachers not in holy orders*. Various modifications of the system have been made at different times.—There has been greater or less need of such helps, as the Church has been more or less adequately supplied with ministers—as the Church has been more or less free from schisms and separations. At the present time, and for some time past, during these “*last days*,” which, as the apostle prophesied, are marked by “want of natural affection,” the neglect of *parental instruction* has made still more needful than ever the intervention of a third party between parent and child; and, so great is the number of those who, having cast themselves off from the Church, have left their children without any regular spiritual guidance; and so small is the band of ministers in proportion to the population of this diocese, that the Church herself has thus spoken in the exigency.—“Every minister of a parish shall encourage the formation of Sunday Schools, and the efficient prosecution of instruction in them, in conformity with the principles of the Protestant Episcopal Church; and he shall report the number of scholars and teachers in his annual report!” Here, then, in few words, are the obligations of the Sunday School teacher—here are the bands which tie him to his work—First, *God’s general command*, “while we have time, to do good unto all men,”—his comprehensive call to every man, not only to come to the waters of life himself, but *hearing the call to repeat it to others*, “and let him that heareth say come.” Rev. xxii. 17. And, second, the more definite summons of the Church, who seems to say through her 11th Canon, “Come ye whose hearts are moved with a desire to do God’s will, and aid me in the efforts which I am making to fulfil that will, in reference to the *lambs of the flock* and those who are not of the flock, and therefore have so much greater need of the shepherd’s care.

Though these lectures are addressed to Sunday School teachers, yet it is reasonable to suppose that many not actually engaged in the work are now present in this place, and I therefore avail myself of the opportunity thus afforded to put it to the consciences of such, whether the obligations we are now considering bind not them? Are not you called by the voice of God to do some work of benevolence in his wide vineyard? When you look over the dense and dangerous human masses which fill this city, and observe every where the miserable, fatal consequences of ignorance and vice—when you see the *young* fast ripening amid the

hot-beds of immorality, for a prolific maturity of crime—springing up amid God’s wondrous manifestations of grace without a thought of God—knowing that there is a God, only because in passion and disappointed rage they are taught to *swear* and blaspheme by *His name*—taught by those around them, who have grown gray in sin, a cunning like that of the fox—a savageness of disposition which assimilates them to the wolf—a fellness of purpose that rivals the diligent staunchness of the blood-hound tribe tracking their prey—O! when you look and see that these are the *fruits* which *may* grow—which *do* grow—which *must* grow out of a neglected soil filled with a corrupted seed, do you not hear the voice of God saying unto you, *go ye* into the highways and hedges? Can you with *time* and *capacity* for the work of instruction, still ask when the charge of gross neglect is preferred against the Christian Church, “Lord is it I?” Yes, *it is* you. God calls, the Church calls, *just such as you* to the work, and on you, possessed of talents, and favoured with leisure for this important work, on you will be pronounced the sentence uttered against Ephraim,—whose “*Children being armed and carrying bows*, turned back in the day of battle.”—Ps. lxxviii. 9.

II. If such be the obligations. what are the duties of the Sunday School teacher? Mainly, in my opinion, those suggested by the text, “Go ye into the highways and hedges.” The whole object of Sunday Schools it appears to me has almost been lost sight of among us. The Sunday School was *never meant to be a substitute for Pastoral instruction*—it was never meant to be a *refuge for parental indolence*! The Rubric, is now as it ever has been in full force, which says, “The minister of every parish, shall diligently upon Sundays and holy days or on some other convenient occasions, openly in the Church *instruct or examine* so many children of his parish, sent unto him, as he shall think convenient;”—and there is another rubric as express, which says to the worshippers of every congregation—“All fathers, mothers, masters, and mistresses shall cause their children, servants, and apprentices who have not learned the Catechism, to come to the church at the time appointed, and obediently to hear, and to be ordered by the minister, until such time as they have learned all that is appointed for them to learn.” It is plain, indeed, from the whole current of her instructions, particularly in connexion with confirmation and baptism, that the *parent* is held responsible for the child’s due initiation in the first principles of godliness, and the *pastor* for his subsequent preparation and progress! Sunday Schools were never intended as substitutes for such obligations on the part of pastor or parent. What then was their object and aim? Why manifestly this. *The instruction of those beyond the reach of pastoral care and destitute of the blessing of parental influence.* The gathering together of those who wandered about as sheep having no shepherd—as sheep

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nurtured among wolves and in danger most imminent, of spiritual death, in the midst of those who were their natural protectors. This was the original aim and object of the Sunday School system—this the modification of the ancient plan of instruction, perhaps I might more aptly name it, *the addition made thereto*, which the exigencies of the time demanded. To make such schools, therefore, mere labour saving machines for parents fully competent to the duty of instruction in every respect save in a willingness for the work, and thus to neglect the ignorant and destitute; to make them mere recitation-rooms for the well-dressed and fully educated children of the congregation, forgetting the poor and outcast, who have none to care for their souls, is to misemploy them—they belong to the poor—they were meant for the destitute—they were opened that they might be filled from “the highways and the hedges,” the alleys and lanes of our cities, the outskirts and hovels of our villages—not from the richly furnished drawing-rooms and gilded saloons of our Squares and Avenues and Rows and Places. This obvious truth, was first impressed upon my mind by that venerable man whose praise is in all the churches.* It is now fifteen years since I first beheld him enter the schools of that church, in which I acted as his assistant. He spake kindly to children and teachers, but closed his affectionate address with the observation,—“*I trust these are the children of the poor and the destitute, not merely the children of the congregation.*” At every succeeding visit this same remark was made; its propriety has seemed to me every year more and more apparent—and while I strive to impress this view upon the minds of those more particularly connected with me, I repeat with full confidence this night in your ears my hearers, “*that a great, leading duty of the Sunday School teacher, is to gather the poor and the destitute as objects of instruction.*” Rules of prudence in the prosecution of the work, will be suggested to your own minds more effectually than by any general directions. What places you should visit, and what fields you should hesitate to approach, your own good sense will signify—the general rule is all I venture to supply, and that is written in the figurative language of the text—“*Go ye into the highways and hedges, and as many as ye shall find bid to the marriage!*”

Shall I descend from general rules to particular specification of duties? By so doing I should probably overpass the reasonable limits of a discourse, and anticipate what will be better said by those who follow me, whose subjects, if I am rightly informed, will bring them to a discussion of these very matters. Yet a word must be spoken, however brief. The teacher must be told, however abruptly, of the necessity of prayer—of preparation—of punctuality, and of perseverance in carrying out all the regulations of the school, and especially those which have respect to visiting.

(To be concluded in our next.)

* Rt. Rev. William White.

THIRTEEN GOOD REASONS FOR BEING A CHURCHMAN.

1. I AM A CHURCHMAN—Because I know of no Church that holds the great leading truths of the Gospel more simply, more fully, or more clearly, than the Church of England. God has long made her a shield and a shelter to the true faith in this country. Many without her pale have lighted their torch at her altar; and, even when her ministers and members have walked in wilful darkness, she has still, in her articles, her creeds, and services, held forth the radiant Word of Life. “The Church of England is not Lutheran—it is not Calvinistic—it is not Arminian—it is Scriptural: it is built upon the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone.”

2. I AM A CHURCHMAN—Because our Church does so honour the Bible. How much of the pure Word of God does she bring before the minds of her children every Sabbath-day, and indeed every day in the week—in the Lessons, the Psalms, the Gospel, and the Epistle for the day! Moreover, our Church plainly declares, in its sixth article, “Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation.”

3. I AM A CHURCHMAN—Because the Church of England is one of the oldest branches of the Christian Church; she can trace back her history not merely, as some would have it, to the times of the Reformation, but to the days of the Apostles themselves; for she was not first formed by the Protestant Fathers, she was only reformed, and they were her own children who purified her from the errors and defilements of Popery. I love my Mother Church the more because she is old: her hoary head is Crown of Glory. The wise man has told me “thine own and thy father’s friend forsake not,” and I have no reason to forsake her.

4. I AM A CHURCHMAN—Because I find from the Epistles of St. Paul to Timothy and Titus, that the primitive Church had the orders of Bishops, Priests, and Deacons*; and I find the same orders exist in our own. Change of time and circumstance has, indeed, created some difference in her constitution; but I believe that on the whole she comes nearest to the model which the Apostles left her.

5. I AM A CHURCHMAN—Because no Church has produced more able champions for the truth: nor has any furnished a more goodly company in the “noble army of martyrs,” men who freely shed their blood to build it up.

* It is asserted by some that there were only two, viz.—Priests or Presbyters, who are also Elders and Deacons, and that all Elders were Bishops. It is true, all Bishops were Elders, but all Elders were not Bishops. There were many Elders at Ephesus (see Acts xx. 17); yet there was one among them superior to the rest, who enjoyed authority over the rest; as Timothy (see 1 Tim. i. 3, and the whole Epistle) was for a time, and as he who is afterwards called “the Angel of the Church of Ephesus.” (Rev. ii. 1.)

6. I AM A CHURCHMAN—Because the Established Church is remarkable for the care she has taken to provide for the young; requiring sponsors for every child; by supplying an admirable catechism for youth; and by maintaining the most useful rite of Confirmation, she has beautifully shown her maternal solicitude and wisdom—she has had her Saviour's injunction in remembrance—"Feed my lambs."

7. I AM A CHURCHMAN—Because I find the prayers of our Church so plain, so full, so fervent! I have got intimate with the Prayer Book; I can understand it, I can enter into it so well, that I find nothing like it for public worship.

8. I AM A CHURCHMAN—Because I am persuaded that our Church is surpassed by none, in the tone of moderation and the spirit of charity which not only distinguish her services, but which, since the glorious Reformation, have distinguished her general conduct towards those who have differed from her.

9. I AM A CHURCHMAN—Because I love, I pray, for unity. My Saviour loved and prayed for it: (John xvii.) I will not, therefore, I dare not, leave the Church of my forefathers, and thus promote dis-union. The Scripture bids me "*Mark them which cause Divisions, and avoid them;*" and how shall I, therefore, help forward those divisions myself? (Rom. xvi. 17.) The Scripture tells me also of the last day apostates:—"These be they who separate themselves, sensual, having not the Spirit," (Jude 16.) and I would not be like unto them.

10 I AM A CHURCHMAN—Because the Scripture tells me to be subject to the "Powers that be;" (Rom. xiii. 1.) and to submit myself to every ordinance of MAN for the Lord's sake. (1 Pet. ii. 13.) To turn therefore, from the Church of England without such a reason as would satisfy my Saviour, is to despise the ordinance of man. For the Church to which I belong is supported by the Government under which I live; and that Government, though it tolerates (i. e. bears with) dissent, does not sanction it.

11. I AM A CHURCHMAN—Because I find that the Establishment excites the bitterest enmity, and endures the fiercest assaults of the Papist, the Socinian, the Infidel, the lawless, and the profane. I cannot believe that she can be bad since they hate her so much; for their hatred is their best testimony in her favour. Whatsoever is of God has, in all times, been hated and railed at by wicked men and heretics.

12. I AM A CHURCHMAN—Because I see that God is blessing our Church. He has revived his work in the midst of her. How wonderfully have her faithful and devoted ministers recently increased! how rapidly are they still increasing! At the same time the tone of godliness, amongst her serious members are so simple, so practical, and so exemplary, that it has been frankly declared by several highly respectable and candid Dissenters, that there is more exalted piety to be found within her pale, than can be met with amongst all those who differ from her.—(See particularly the works of Robert Hall, of Leicester.) God then has not forsaken—and ought I to forsake her.

13. I AM A CHURCHMAN—Because, though I am told my Church has many faults, and though I in part believe it, I can find nothing human that is faultless; and if I look closely into other Christian bodies, I find as many and worse blemishes there. I feel persuaded too, that, since God is purifying her, her principal imperfections will soon be done away. I would say, therefore, of my mother Church, as it has been beautifully said of my mother country—"With all thy faults, I love thee still."

Whilst, then, I love all those that love the Lord Jesus Christ in sincerity; whilst I respect the scruples of those who out of tenderness of conscience differ from me; and whilst I avow it as my choicest, my noblest distinction, that I am a *Christian*—I thank God that I am able to add, *I am also a CHURCHMAN.*

POETRY.

THE END OF THE FAITHFUL.

BY REV. W. STEWART DAWKING.

I've seen the sun sink brightly to his rest,
When the long travel of a summer's day
Had brought his bright-wheeled chariot to the west,
Where flamed the splendours of his parting ray.

And I have seen him cast o'er wood and wold,
Ere he went down into the grave of night,
A flood of light, whose waves of liquid gold
Broke o'er all nature, in my dazzled sight.

I've seen the clouds that in his midday power,
Had fled like cowards from his face away;
Close darkly round him in his dying hour,
Hoping for victory in his decay.

But vain their coward hopes—his blazing beams
Shed even in death, upon each cloud's dark fold,
A thousand rich and ever varying gleams
Of gorgeous purple, and of burnished gold.

Thus have I seen the Christian pass away:
In light and glory from this earthly sphere;
Though Satan, haply, in life's closing day,
Strove to o'ercast his path with clouds of fear.

And tho' their shadows deep and dark as night,
Seemed as though o'er his spirit they must roll;
Yet were they brighten'd by the Saviour's light,
Reflected from the pure regen'rate soul.

Oh Saviour of the Lost!—a sinner's cry,
Vouchsafe in mercy from Thy throne to hear—
And when at last I lay me down to die,
Banish each shade of doubt, each cloud of fear.

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Printed and Published semi-monthly, by A. F. PLEES, at the Office of *The Church* paper, No. 7, King Street West. Price, 2s. 6d. per annum. No orders filled unless accompanied with remittance.

The Young Churchman

"Feed my Lambs."

No. 4.]

TORONTO, MARCH 1st, 1851.

[PRICE 3D.

[Original.]

Grassdale.

CHAPTER IV.

HOW DENOMINATIONS ARE FORMED.

Mr. Sampson Growler performed what he was pleased to call "Divine Service," to a congregation numerous enough, at once to flatter his vanity and encourage his hopes, and he determined to make Grassdale the place of his permanent abode. Hiring an unoccupied store, he converted the upper portion thereof into a *Tabernacle*, and the lower into a *Parsonage House*, and forthwith set to work to organize a *Society*.

The Deacon's attempt to construct a *Platform* in the village was attended with some considerable measure of success, notwithstanding the fact, that the better informed, and more respectable inhabitants (including our friend Charles Beverly,) resolutely opposed themselves to his opinions. As for Charles, he had seen quite enough of the ex patron of the "*oppressed hirelings*," during the night which that personage spent under his roof, to convince him, that neither morally nor canonically was he fitted to act as an ambassador of God—and he regarded his advent as one of the most serious calamities with which the locality had ever been visited. Better, he argued, that the land should lie fallow for a season than that it should be cursed with a crop of pestilential tares!

All things considered, it was not to be wondered at that the *Reverend* adventurer, met with the modicum of encouragement, which he did.

In the first place, the bulk of the people, though members of the United English and Irish Church—and professedly attached to her teaching and discipline, were, compara-

tively speaking, but indifferently grounded in the principles of their faith. Of the distinctive characteristics of their communions they knew absolutely nothing. Such a state of things, though very lamentable, could be easily accounted for.

The parties in question had emigrated to British North America, at a period when the clergy as a body were much less alive to the responsibilities of their sacred office, than, thank God! they are at present. The fox-hunting and the ball-patronizing tribe of ecclesiastics, though diminished in numbers, still existed to a calamitous extent. In addition to this, even the more serious and devoted of the national clergy gave but little attention to the great Scriptural lines of demarcation which separate *Catholicism* from the dreary swamp of *Dissent*. As a matter of course, their people being *unwarned* of the sin and danger of schism, were *unarmed*—and were prepared to receive without suspicion and without question, as a spiritual guide, the first comer, who carried his *ministerial commission* about with him in the shape of a white cravat—a black suit of clothes—and a stereotype, conventional, modulation of tone!

One of our great English poets remarks:

" 'Tis pleasant sure, to see one's self in print,
A book's a book, although there's nothing in't!"

Actuated by the same principle—or rather we should say *impulse*, many of the denizens of Grassdale, attended the *exercises* and *expoundings* of Sampson Growler. They did so, because every Lord's Day, he uttered a certain number of words, which he called a *sermon*—and spoke from an elevated box dignified with the name of *pulpit*! Had one of their neighbours, in his ordinary attire, delivered the same sentiments, in the same language on a week day, he would not have

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et the scruples of those
e differ from me; and
my noblest distinction,
that I am able to add,

FAITHFUL.

DARKING.

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chariot to the west,
of his parting ray.

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ave of night,
f liquid gold
nuzzled sight.

midday power,
is face away;
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is blazing beams
a cloud's dark fold,
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arnished gold.

pass away:
earthly sphere;
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commanded half a dozen auditors. "But," as the old adage hath it—"fine feathers make fine birds!" and the close-cropped hair, and collarless coat, gave an air of authority and weight to the speaker, equal, if not superior to a Bishop's ordination, or a university degree!

In the widest acceptation of the expression, Mr. Growler was a religious "soldier of fortune!" His object was to form a *connexion*, and build up an *interest* from which an income might be derived. The *worldly* principle is as potent in the *voluntary* system, as it is in *state-endowed establishments*—and as the former is more dependent upon popular caprice, so is it, in general, the more variable, Jesuitical, and time-serving!

It is not strange, therefore, that Sampson carefully cloaked, and softened down his more prominent and characteristic opinions in the *Tabernacle* of Grassdale. Illiterate, as he was, he had enough of tact—or more properly speaking—vulgar cunning, to perceive, that Universalism, unadulterated and undisguised, would prove too strong a dose for the majority of his *patrons*. Hence he took anxious care neither to startle nor offend the *prejudices* of his simple *flock*—and in a great manner was successful. These honest people regarded the unconnected rhapsodies, and sonorous commonplaces of their *pastor* and *guide*, as nourishing spiritual food!—According to their unsophisticated apprehension there was edification in any sentiment, if only uttered with a solemn, measured drawl;—and though the teacher was himself frightfully ignorant of the Scriptures, and their leading doctrines, his trustful disciples took for granted that all was well! His *tone* and *manner* were those of "a master in Israel,"—and they could not penetrate beneath the surface. Their religion, like too many other things, they "*took on credit*"!—and on the credit of contraband, and surreptitious dealers!

Again,—there were not a few in Grassdale who patronized Mr. Growler, from motives altogether unconnected with any thing, bearing the semblance, even of the most irregular religion. In the village and its vicinity were many whose ill-conditioned

delight it was to "speak evil of dignities"—and especially of the Sovereign to whose rule they were subjected by the laws both of God and of man. Some of these troubled and troubling spirits had identified themselves with the contemptibly abortive, but not on that account less wicked, enterprize of that poor blinded wretch McKenzie, to kindle the torch of rebellion in the Province. Nay, more, one or two had even gone the length of risking the penalty of "*damnation*" by appearing in arms at Gallows Hill! Though these *patriots* (falsely so called, for there can be no real patriotism which squares not with the word of Jehovah,) fled like beaten cur-dogs, before their loyal opponents, and though some of them had experienced the clemency of that crown which they sought to defile and overthrow, they still retained the virulence of their ingrained moral disorder! With the halter which their King had snatched from their necks they would in cold blood have strangled their benevolent preserver!

It can readily be imagined, that to such perverted minds, the opinions of the expatriated *reformer* were congenial in the highest degree!

Mr. Sampson came amongst them with the *eclat* of one who had suffered in "*the holy cause of freedom*"—to borrow the sadly misapplied language of *liberalism*! And the certificate of his conviction for *sedition*, was in their debased and sin-bleared apprehension, more honourable than the commendations of the united Bench of Bishops! Their standard of perfection was that of the FIRST REBEL!

Many of the inhabitants of Grassdale, were members of the *Orange Association*, and others, men who though not belonging to that order, believed that it was as much their duty to "*honour the king*" as to "*fear God*!" Deacon Growler, accordingly did not venture to preach in round set terms, upon his cherished topics of revolt and insubordination! These themes he reserved for his *pastoral* visitations to the *politically* enlightened portion of his *flock*! Stern truth, however, constrains us to add, that the Sunday rhapsodies of Deacon Growler, had ever a bear-

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ing to the infidel dogma, that "*the voice of the people is the voice of God!*" We call this saying INFIDEL, because the Bible tells us that the *multitude*, (or in other words, *the people*) are prone to do evil!

It can readily be imagined that all this gave infinite pain, to a well-balanced, well-trained mind, like that of Charles Beverly. The evil was notorious! He felt that he could do nothing to stay the plague, or arrest its progress. Still he did not despair! He remembered that "*man's extremity was God's opportunity!*"—and arming himself with the "*sword of the Spirit*," he trusted, that out of darkness there would shine, ere long, a cheering and glorious light!

[Original.]

THE CHURCH SCHOLAR'S NOTES ON THE NEW TESTAMENT.

The Gospel according to St. Matthew.

CHAPTER II.

Ver. 1. *Bethlehem of Judæa.*] There was another Beth-lehem, belonging to the tribe of Zebulon. Joshua xix. 15. "Judæa" here means "the tribe of Judah," which gave to Judæa its name.

—*Herod the King.*] This was Herod the Great, son of Antipater, a nobleman of Idumæa, or Edom, a country of Arabia, adjoining Judæa on the south-west. Antipater, though not a Jew, was an officer of much authority in the government of Hyrcanus, High Priest and King of the Jews, B. C. 69. A brother of Hyrcanus endeavoured to usurp these offices: an appeal was made to the Roman authorities; the result of which was the abolition of the kingly title for a time, and the appointment of Antipater as procurator of Judæa, under the Romans. Herod, the son of Antipater, was at the same time made governor of Galilee. After the death of Antipater, Herod visited Rome, and procured a decree of the Senate constituting him "king of Judæa."

☛ The Herod who caused John the Baptist to be beheaded, was another per-

son, viz. Herod, surnamed Antipas, son of Herod the Great. It was to Herod Antipas that our Lord was sent by Pilate.

Herod the king mentioned in Acts xii. i., who caused the Apostle James to be beheaded, was a grandson of Herod the Great. Agrippa, before whom Paul made his defence (Acts xxvi. i.), was a son of this last Herod.

—*wise men.*] They are called *Magi* in the language in which St. Matthew wrote. The Magi were a priestly caste among the Chaldæans, Medes, and Persians, and other Eastern nations. Like other early priesthoods, they were the only educated and scientific men of their day. They alone could teach the truths and perform the ceremonies of religion; and they were supposed to be able to foretell the future, interpret dreams and omens, and ascertain the will of God by the arts of divination. The prophet Daniel, when an exile in Babylon, was set over this body of men by the Babylonian king. Dan. v. 11.

—*from the East.*] The Arabians were termed "the children of the East." Judges vi. 3. Job was "the greatest of all the men of the East"—*i. e.* of the Land of Uz, a part of Arabia. Job i. 3.

Ver. 2. *born King of the Jews.*] Jews were settled in various parts eastwards and westwards of Syria. Wherever they lived, they spread the belief around them that a King was one day to arise from their nation, in whom all the nations of the earth were to be blessed. The prophecy of Daniel (ix. 25), which specifies the time when this King or Prince should appear, was known to be near its fulfilment. "From the going forth of the commandment to restore and to build Jerusalem [*i. e.* from B. C. 457—see Ezra vii. 12], unto Messiah the Prince, shall be seven weeks, and three score and two weeks"—483 days, *i. e.* years. Hence arose the prevalent impression referred to by the Roman historian Tacitus, in his account of the taking of Jerusalem, that a power was to arise out of Judæa that should rule the world. History bk. 5, c. 13.

—*we have seen his star.*] The prediction

of Balaam, a prophet not of the Jewish race, uttered under the inspiration of God, was most probably well known to the Magi: "I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab.....Out of Jacob shall come he that shall have dominion." Num. xxiv. 17, 19. The Magi, while engaged in their usual observations on the heavens, notice a new luminary, strangely rising above the horizon in the direction of Judæa; and their hearts are divinely prompted to think that this is a fulfilment of the prophecy—a sign of the birth of the long-promised "King of the Jews." They think it "his Star." Under the influence of this supernatural impression, they set out for Jerusalem.—Many heathen nations entertained the belief that unusual phenomena in the heavens betokened the appearance of remarkable persons on the earth. It was probably this prophecy of what was actually to take place when the Messiah came, that gave rise to the idea.—An impostor in the time of Adrian, A. D. 132, assumed the name "Bar-chochab," *i. e.* "the son of the Star," and pretended that he was the Messiah that was to deliver the Jewish nation from the Romans.—Our Lord at the close of the Book of Revelation calls himself The Star: "I am the root and the offspring of David, and the bright and morning Star." Rev. 22, 16.—When the shepherds near Bethlehem miraculously received the information that "the Christ the Lord" was born, St. Luke records the fact that the "glory of the Lord" shone round about them—*i. e.* the shekinah, the bright shining light, the symbol of God's Presence, often referred to in the Old and New Testaments. This phenomenon, with the vision of angels accompanying it, was adapted to the case of Jewish persons; while "the Star" was peculiarly fitted to convince the scientific Magi, and, through them, the people not of Jewish blood, among whom the prophecy of Balaam was a tradition.

—*to worship him.*] Eastern kings were

worshipped—honoured with marks of reverence similar to those paid to God—because they were deemed in a very high sense God's vicegerents. With sentiments like these in respect to kings generally, the Magi would be inclined to reverence in the highest degree 'Him who, coming out of Jacob, was to have universal dominion.'

Ver. 3. *he was troubled.*] Herod was not a Jew, and held the kingly office only by the appointment of the Roman Senate. The appearance of any truer claimant to the throne of David would be a source of anxiety to him. He was also aware of the general prevalent expectation of the immediate advent of the Messiah, who would "restore all things," and set up the kingdom spoken of by the prophet Daniel: "In the days of these kings [*i. e.* in the fourth or Roman period of history], shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. ii. 44. *All Jerusalem was troubled with him: i. e.* the spiritual authorities, who had become, with few exceptions, very corrupt. These knew that it was predicted that the promised "King of the Jews" would "purify the sons of Levi, and purge them as gold and silver." Mal. iii. 3.

Ver. 4. *the chief priests and scribes.*] The heads of the twenty-four courses or families of priests—(see "the divisions of the sons of Aaron," 1 Chron. xxiv. 1-4)—and the persons who—originally from often copying out the Law—were supposed to be learned in the sacred Scriptures.

Ver. 5. *by the prophet.*] Micah, who lived B. C. 710.—His words are: "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.....And he shall stand and feed in the strength of the Lord; and they shall abide: for now shall he be great unto the ends of the earth." Micah v. 2-4. The general sense, and not the very letter, of the prediction is given.

This mode of referring to the Old Testament prophecies will be observed in other instances in the New Testament.

Ver. 8. *that I may come and worship him also.*] Herod here exhibits the fox-like character attributed by our Lord to his son Herod Antipas. It was probably from his infirmity and old age that he did not proceed at once himself to Bethlehem, situated only six miles south of Jerusalem, to examine into the matter. The manner in which he sends the Magi to Bethlehem, sufficiently shows that they were not of that regal rank which after ages attributed to them.

Ver. 9. *the star which they saw in the east went before them, till it came and stood over where the young child was.*] This supernatural luminous object had appeared to them first when they were in their own country, beckoning them towards Jerusalem: now it is seen by them again, indicating by its peculiar movement the very house where "he who was born king of the Jews" was to be found. He who was "the root and offspring of David, the bright and morning Star," caused this miraculous symbol of Himself to appear, for the conviction of these first representatives of the nations who were so soon to be summoned to unite themselves to the true Israel, the Church founded by the Messiah.

UNPROFITABLE READING.

A giddy, reckless person, having a variety of seeds at command, sows them indiscriminately in his garden. What is the result? When autumn arrives, the foolish creature finds that his ground has produced much that is useless—much that is positively poisonous—and comparatively little that can be turned to profitable account.

Aptly does this illustrate the evils resulting from an injudicious and aimless course of reading, especially when indulged in by the young.

If in the spring-tide of existence, the soil of the mind is impregnated with a host of heterogeneous ideas, culled at random from the wilderness of general literature, can the issue be ought but calamitous? No nourishment, suited to fit and brace the

man for the stern battle of life, is obtained. Noxious weeds—or, at the best, trifling, flaunting flowers—occupy that space in the mind, which should have been stored with substantial fruits. Thus advancing years behold the trifler, comparatively speaking, an intellectual child!—a child, not in innocence, but in imbecility. He is a moral cumberer of the ground—a fruitless vine—and the risk is perilous that the great Husbandman will finally seal his doom, with the awful fiat, "Cut him down!"

LENT.

That period of the year has again come round when the Church calls upon her children, in an especial manner, to practice the duties of fasting and humiliation.

Lent is an ancient Saxon word, signifying spring. It commences on Ash Wednesday; so called because the early Christians were accustomed on that day to sprinkle ashes on their heads when they were penitent, and desirous to be again admitted into the Church. The last week of Lent is named Passion week, to remind us of the bitter and mysterious sufferings which the Lord Jesus Christ endured on behalf of sinners. Forty days is the duration of this solemn season, because for that space of time our blessed Redeemer fasted in the wilderness, prior to his temptation.

Whilst it is the bounden duty of Christians frequently to practice abstinence, in imitation of our Saviour and his Apostles, they should do so in an especial manner at this period. Wisely does the Church require this at their hands, because such is our natural disinclination to deny ourselves, and take up the cross and follow Jesus, that without some such specific admonishment, we would be apt to forget that this obligation lay upon us.

If we rightly employ the forty days of Lent, the salutary effects will be experienced throughout the remainder of the ecclesiastical year. Self-examination, and the mortification of our appetites, will become habitual, and more and more easy of performance; and what at first appeared a task, will eventually become a hallowed pleasure.

POETRY.

CRANMER.

BY THE REV. R. J. MACGEOURGE.

I.

Within a dark and dreary cell,
Paved and o'er arched with stone,
There sits upon a couch of straw
An aged man, alone;
And ever and anon he breaks
The silence with a groan.

II.

A groan of sharpest misery,
Of measureless despair,
And sternly glares his grief-beared eye,
As if in that wild stare
He track'd some grizzly fiend's course
Athwart his prison lair.

III.

No peace has he by day or night,
One sick'ning *now* of sorrow
Is his;—he longeth not to hail
The gawish smile of morrow,
Nor hopes he from the dewy eve
Refreshing rest to-morrow.

IV.

To pray he often bends his knee
In that dark solitude;
'Tis vain!—his trembling right hand seems
To scare away all good;
That hand he gazes on with dread
As if 'twas bathed in blood!

V.

The scene is changed—that old man stands
Unfetter'd yet not free,
Within an ancient Church where swells
The Miserere high.
Its strain he never more shall hear
Ere sun down he must die!

VI.

But first before the multitude
His sins he must confess;
And for his treason to the Pope
Due penitence express,
So that the priest before he goes
To death, his soul may bless.

VII.

A bitter homily was preached
To warn the people well
That heresy they should eschew
As they would hope to dwell
At God's right hand and never taste
The grewsomeness of hell.

VIII.

"And here stands one,"—the Friar said,
"Who fain would warn you all
Before he goes to fiery death
"To profit by his fall."

And then a breathless silence reigned
In that old Gothic hall.

IX.

Few words the great Archbishop spoke
But they were words of might,
His eyes no longer dully glared
But sparkled clear and bright,
As nervously he charged them all
'Gainst tyrant Rome to fight.

X.

And aye to guard their native Church
From foreign Prelate's yoke,
Built as she was on Jesus Christ,
Her firm foundation rock.
Like storm-bent reeds, the scowling crew
Trembled as thus he spoke.

XI.

For a brief space their craven hearts
Before his speech did quake,
And then like tiger fierce they yelled,
And hissed like coiling snake.
"Down with the cursed heretic,
"And drag him to the stake!"

XII.

They bound him to a blackened post
Fast with a massive chain,
And fired the fagots, while he stood
As one that scorned pain,
But as he gazed on his right hand
The salt tears fell again.

XIII.

"Good people! by the love of Christ,"—
He said to all around,
"Take heed lest urged by craven fear
"Your consciences you wound;
"Since this right hand has play'd me false
"No comfort have I found.

XIV.

"The flesh was weak, and so it signed
"Words I recal with shame.
"Tenets of error which my soul
"Did loathingly disclaim.
"And therefore, traitor-hand! thou first
"Must taste the blistering flame."

XV.

Thousands intently watched his face,
But none could there espy,
One shrinking muscle as the fire
Raged in its mastery.
Upon the blazing hand he looked
With firm unflinching eye.

XVI.

And as it crackled and consumed
A flood of radiance spread
Over his visage, as a babe
Smiles in his quiet bed.
"Lord let me now depart in peace!"
And then his spirit fled.

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MISSIONARY INTELLIGENCE.

BAHAMA ISLANDS.

The third annual report of the Bahama Church Society has recently appeared, from which we are gratified to learn, that our brethren in these regions are alive to their high responsibilities as Churchmen.

The Reports of the Out-island Missionaries and Teachers are full of interesting proofs of the trials and hardships to which they are exposed by the nature and extent of their field of labour. Take for instance the following from the Report of one, as an example of the zealous energy required and displayed :

"SUNDAY.—Collected the people together in our old, and now much dilapidated house. All appeared to be glad to see me. Divine service was held ; and 50 present ; the Sunday school organized, and a teacher and a few more scholars admitted. I at once called the people's attention to the Church we were building, and which was scarcely commenced when I arrived. I entreated them to lend a helping hand to this good work. Scarcely a day of this week but what I have been to the building, either looking after the work, carrying stone, or rather sand, besides attending to other duties. I have tried to encourage and stimulate the people by speaking to them, and now I have put my hand to the work to see if that will stimulate them a little more. They have done something, and I believe they would do more, but they have to labour hard in the fields. The corn which many of them reap at one season will not serve them till the next, so poor has the land become. And it is becoming worse and worse by the great fires which pass through it from time to time. * * * Sunday.—Divine service was held morning and afternoon, at which time I again brought before the people the little progress we were making in our building. This week a goodly number have been out to assist. I laboured working with my hands until they were quite sore. The work is now going on, and I hope and trust it will be done by-and-bye."

The difficulty experienced in supplying such parochial superintendence as may be profitable to the widely-scattered people, is shown strongly in the following account of one of the ordinary pastoral journeys of an out-island Missionary :—

"At night we were overtaken by a severe thunder-storm. The lightning flashed around us, and gave us a momentary view of the agitated sea, which tossed our little vessel from side to side, after which we would be wrapped in midnight darkness ; scarcely a solitary star could be seen to cheer the terror-stricken sailor. In the morning it blew a strong breeze, so we had to put back to — ; where we continued till Monday night. Sunday, 27.—We sailed down the shore with a very light wind, about 5 miles, and in the afternoon I held service. About 50 persons were present ; distributed some tracts among

them, and on Monday morning sailed up the shore and stood for ——. Monday night and Tuesday, we sailed along with very fine weather, but scarcely making any headway. Tuesday evening the heavens began to gather blackness, and early in the night we were again visited with a severe thunder-storm. The lightning's flash and the thunder's peal added to the awfulness of the night and the agitated waters. The little boat in which we sailed was tossed up and down by the sea. We had calms and storms alternately ; now with all sails standing, and then in a few minutes all on the deck ; now running with a fair wind, and then direct ahead. The rain poured down in great abundance also. We then went on till near day break, when the crew, which consisted of three men and a boy, were worn out with fatigue and cold. In the morning no one on board knew exactly where we were. We then put the vessel N.E. to see if we could get back again. But the Lord was mindful of us, and that course brought us in sight of —, and the next morning, which was Thursday, we cooked the last flour we had. I went on shore at one of the Cays, and was gladly received by the people. I found breakfast provided for me, although it was late when I went ashore."

Such a narrative as this irresistibly brings to our minds the missionary labours of the first preachers of the Christian faith, suffering "perils by waters, and perils in the sea," journeying from island to island, strengthening and settling the infant churches. Perhaps this similitude is still more strikingly shown in the following extract :—

"Sunday, 29.—Again I performed Divine service.—This morning about fifty or more were present, which were collected from five different Cays. All appeared to be serious, and during the service a deep solemnity seemed to reign throughout. The attention of some appeared to be riveted, while I, in my humble manner, attempted to expound to them the word of God. Hearts hard and stubborn appeared to feel ; some were melted into tears, and sobbed aloud. May the Lord own and bless his word to the conscience of some soul ! After service married a couple, and in the afternoon, under a burning sun, went in a boat to —, whither I was followed by three more boats full of people. About five o'clock we were all in for service. At seven I again returned to — much fatigued. The Lord give me strength as my day, and make me more earnest and indefatigable in seeking the salvation of immortal souls. Wednesday, August 1.—Left — amidst many regrets of the people. It was most affecting to see every one who could get on the sea-side, follow me there. When I gave my hand to some, to bid them good-bye, tears stole down their cheeks. Seven or eight months they thought a long time for me to be away from them."

These trials and labours are not, however, without their cheering moments ; and the anxiety and gratitude felt by the people of these islands for the spiritual assistance afforded by the Society's missionary agency, is shown by the joy with which it is almost universally received, and by the zeal for the holy object displayed by the people.

SELECTED ARTICLES.

FIRST CATECHISM ON THE HOLY CATHOLIC CHURCH.

Question. What is the ninth article of the Belief?

Answer. "I believe in the Holy Catholic Church."

Q. How is this explained in the Nicene Creed?

A. "I believe one Catholic and Apostolic Church."

Q. What do you mean by the Church?

A. The society belonging to our Lord Christ.

Q. What is a society?

A. A body of men who agree together.

Q. Why is the Church called one?

A. Because all the true parts of it together make one body, of which Christ is the Head: having one Lord, one faith, one baptism, one God and Father of all (Ephes. iv. 4-6).

Q. Why is the Church called Catholic, or universal?

A. Because Christ's people are taken out of all nations—not, like the Jews, a single nation.

Q. Why is the Church called Apostolic?

A. Because it "continues in the apostles' doctrines and fellowship" (Acts ii. 42).

Q. What do you mean by continuing or going on in the apostles' doctrine?

A. Doctrine means any thing that is taught—and our Lord sent the apostles to teach this doctrine: so, continuing in the apostles' doctrine is keeping it just as they taught it, not adding or taking away.

Q. What is meant by continuing in the apostles' fellowship?

A. Going on in the same fellowship that has been ever since the apostles' time.

Q. What did our Lord commission the apostles to do?

A. "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them all things whatsoever I commanded you; and lo, I am with you alway, even to the end of the world" (Matt. xxviii. 20).

Q. Who did the apostles leave in their place when they died?

A. Chief pastors, who have since been called bishops.

Q. Are bishops able to do all that the apostles could do?

A. No, they cannot work miracles, nor foretell things to come, nor speak in tongues they have not learned, as the apostles could.

Q. How were bishops first ordained, or made bishops?

A. By the laying on of the apostles' hands: The Apostles laid their hands on them, and blessed them (Acts vi. 6; xiii. 3; 1 Tim. iv. 14; 2 Tim. i. 6).

Q. How were more bishops ordained when the apostles were dead?

A. The bishops, who had been ordained by the apostles, laid their hands on others and ordained them.

Q. Who were some of the first bishops?

A. Timothy and Titus, to whom St. Paul wrote epistles, or letters.

Q. Besides ordaining other bishops, whom did the Bishops ordain to be ministers?

A. Two orders of men under them—priests and deacons.

Q. How many sorts of ministers, then, are there?

A. Three: bishops, priests, and deacons.

Q. What are the ministers of Christ appointed to do?

A. To administer the sacraments, to offer up the prayers of his people, and to preach his word; and St. Paul said, "the Holy Ghost hath made them overseers to feed the Church of God which he had purchased with his own blood" (Acts xx. 28).

Q. What are Christ's people often called?

A. "His sheep" (Matt. xxv. 32, 33; John x. 3, 15; xxi. 16, &c.).

Q. What does He call himself?

A. "Their good Shepherd" (John x. 11, 14; Heb. xiii. 20).

Q. What shepherds has He appointed under him?

A. His ministers, who are called pastors, which means shepherds. Spiritual pastors are shepherds of souls—those who take care of the souls of Christ's people.

Q. What proof must we give of continuing in the apostles' doctrine and fellowship?

A. We must go constantly to the public worship of our Church, where the service is performed by ministers who have been ordained by bishops; these bishops ordained by other bishops, and so on, up to the time of the apostles, who had their commission from Christ himself.

Q. What other proofs are we to give of continuing in the apostles' doctrine and fellowship?

A. Receiving from our ministers the sacraments which Christ ordained, and has commissioned them to give us—baptism and the Lord's supper.

Q. How are those persons to have been baptized to prepare themselves for receiving the Lord's supper?

A. By going to be confirmed by the bishop, as soon as they are old enough to understand the meaning and intention of what they are doing.

EXPLANATION OF SOME OLD ENGLISH WORDS IN THE BOOK OF COMMON PRAYER.

CURATES.—This word was formerly used, not as it is now, but to denote any clergyman having the *cure* of souls, whether the rector or vicar of a parish, or any one officiating in his place. From being unaware of this, some persons have expressed surprise that prayer is offered up for "our bishops and curates" only; whereas, by the latter term is intended all the parochial clergy.

LET.—"We are sore *let* in running the race set before us." This word was formerly used to signify hindrance and obstruction. Several instances occur in our translation of the Bible. (*See* Num. xxii. 16; Isa. xliii. 13; 2 Thess. ii. 7.)

PREVENT.—"To prevent," formerly meant "to go before" as a guide, assistant, and helper. The word is composed of two Latin words, one meaning "to go," and the other "before." Thus it is used in our collects, "Prevent us, O Lord, in all our doings."—"Let Thy grace always prevent and follow us."—and in the Tenth Article—"The grace of God in Christ preventing us." For examples in the Bible,—*See* Psa. lix. 10; lxxix. 8; Matt. xvii. 25; 1 Thess. iv. 15.

MYSTERY.—In our Communion office, we twice meet with the expression "holy mysteries," as applicable to the Bread and Wine in the Lord's Supper; and an unfair advantage has been taken of this, by those who wish to make it appear, in opposition to the express declaration of our Church, that we hold the doctrine of consubstantiation: as though the term *mystery* was intended to imply some real, although mysterious presence of the body and blood of the Lord in or with the elements of bread and wine.—Whereas the word was commonly used, at the time our services were compiled, to signify, not merely anything wonderful and above our reason, but in the sense of a token or emblem or representation. It was even applied to representations upon the stage in a theatre, which were called 'mysteries.' So we read in the Homilies, that in the Lord's Supper is "the *mystery* of peace," representing the love which should subsist between communicants, and that the *mystery* in the tongues on the day of Pentecost *betokeneth* the preaching of the Gospel. "St. Augustine saith," observes Bishop Jewel, "a sign is a thing which, besides the form or sight, that it offereth to our senses, causeth of itself some other thing to come to our knowledge, and thereof it is called a *mystery*, or holy seerey; for that our eye beholdeth one thing and our faith another. In baptism our bodily eye seeth water, but our faith, which is the eye of our mind, seeth the blood of Christ, which hath washed us from our sins." "Therefore, St. Chrysostom saith, it is called a *mystery*, because we see one thing and believe another. For such is the nature of our sacraments or *mysteries*."

INDIFFERENTLY.—"That they may truly and indifferently minister justice;"—(Prayer for Church militant;) i. e., impartially and without respect of persons.

PLIGHT AND TROTH.—Neither of these words are commonly used at present. "I plight thee my troth." (Marriage Service.) The meaning is, "I pledge to thee my truth, honour, and faithfulness, on performing this engagement." It is as much as to say, "If I perform not the covenant I have made, let me forfeit my credit, and never be counted just or honest or faithful more."—*Wheatly*.

WORSHIP.—This word was formerly used in the sense of *honour*. "With my body I thee *worship*." (Marriage Service.) The intention appears to have been an engagement that the wife should share with the husband, all the titles and honours which he might possess, as well as all the "worldly goods" with which she was at the same time declared to be "endowed."

MUCH IN LITTLE.

Religion is the perfection of wisdom—Practice, the best instructor—Thanksgiving, the sweetest recreation.—*Bp. Horne*.

Rich and poor—there is no such a mighty difference as some might imagine between them. In pomp, show, and opinion, there is a great deal, but as to the pleasures and satisfaction of life there is little. They enjoy the same earth, and air, and heavens; hunger and thirst make the poor man's meat and drink as pleasant and relishing as all the varieties that cover the rich man's table; and the labour of a poor man is more healthful, and many times more pleasant too, than the ease and softness of the rich.—*Bp. Sherlock*.

The smallest trifle often makes a man miserable, whilst innumerable mercies and blessings produce no thankfulness.—*Bp. Watson*.

It is incumbent on every one to make himself as agreeable as possible to those whom nature has made, or he himself has singled out, for his companions in life.—*Seed*.

Let us incessantly bear in mind that the only thing we have really to be afraid of is, fearing any thing more than God.—*Book of the Fathers*.

To work our own contentment, we should not labour so much to increase our substance as to moderate our desires.—*Bp. Sanderson*.

Those men who destroy a healthful constitution of body by intemperance, do as manifestly kill themselves, as those who hang, or poison, or drown themselves.—*Bp. Sherlock*.

Life's evening, we may rest assured, will take its character from the day which has preceded it; and if we would close our career in the comfort of religious hope, we must prepare for it by early and continued religious habits.—*Shuttleworth*.

We all complain of the shortness of time, and yet have much more than we know what to do with. Our lives are spent either in doing nothing, or in doing nothing to the purpose, or in doing nothing that we ought to do; we are always complaining that our days are few, and acting as though there would be no end of them.—*Seneca*.

How little reliance can be placed upon kind hearts, quick sensibilities, and even devotional feelings, if there is no religious principle to control, direct, and strengthen them! —*Southey*.

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SUNDAY SCHOOL TEACHERS—THEIR OBLIGATIONS, DUTIES, AND QUALIFICATIONS.

(Concluded.)

PRAYER.—If there be any who need *wisdom* for this work, it is surely those who are engaged in teaching the young—I mean not the wisdom of deep erudition—but that which enables one to adapt himself to the *understanding of a child*, so that he may be *simple* without puerility, that he may *illustrate* without *degrading* a subject, and satisfying those suggestions of the young mind which are so perplexing from their very simplicity and singularity! To whom then rather than to the *teacher* does the text apply which says “If any man lack *wisdom*, let him ask it of God, who giveth liberally and upbraideth not, and it shall be given!” To whom more than unto him belongs the duty of *prayer*!

PREPARATION.—And must he not add to *prayer* the serious work of *preparation*? of previous *study*—of careful *consideration*? Children are not always easily taught.—He who fancies that *any thing* may be said to the young with certainty of satisfaction, will find himself grievously mistaken. Their attention is not aroused and kept awake by a consciousness of the importance of what is taught—the most striking illustrations, the clearest explanations, the most natural motives must be presented; and these I need hardly say are not found without *preparation*. “It is the hand of the diligent alone that findeth such riches.” Knowing from experience the necessity of much care and judicious selection in order that the minds of the young may be roused to interest, and kept in attention, I urge upon all Sunday School teachers the great importance of *previous preparation*. To aid in this matter it was for years and is now my custom to meet the teachers of my schools one day in each week, and then go with them over the whole lesson for the ensuing Sunday; anticipating the difficulties likely to rise in the minds of the children, supplying the necessary explanations, and suggesting such facts or illustrations as are likely to excite attention and recompense interest. This duty, however, aided as teachers now are by numberless standard books, may readily be performed by each one for himself or herself, if the necessity of *previous preparation* is realised!

PUNCTUALITY.—Shall I speak to you of *punctuality*, and discourse concerning its importance? No. I simply ask you to look at the schools and at the classes in schools where the teachers lack this virtue. The general irregularity, inattention, and indifference prevailing, abundantly testify in the premises.

PERSEVERANCE.—The same may be said of *perseverance*, particularly in the matter of *visiting*. The teacher who takes charge of a class should settle it at once with himself, that he has assumed a *week-day* as well as a *Sunday duty*. Children are not naturally fond of schools; the

parents of those for whom Sunday Schools were principally intended care even less than their offspring about the matter, and need constantly to be reminded of their duty. The interest manifested by the teacher in visiting their little ones, moves their hearts; the word dropt without seeming purpose of reproof or instruction, may stir up the sense of parental responsibility, and thus a helping hand be secured *at home* to aid the discipline maintained in the school. In fine, I would say, if you want a regular class, *visit*; if you want a well-behaved class, *visit*; if you want an attached class *visit*; if you want a large class *visit*! The ancient orator who, being questioned concerning the requisites of his art, replied to each of the three interrogatories, *action, action, action*, may well be imitated by him who is interrogated concerning the *secret* of successful Sunday-School exertion—*visiting, visiting, visiting*. It gains new scholars, it keeps old ones, and gives to parents, teachers and children a constant stimulant for regularity, zeal, and attention.

I have thus *mapped out*, as it were, the wide field of duty in which the Sunday School teacher is to labour. I have named the Master whose voice calls to the work, saying, “Go into the highways and hedges,” and pointed out those simple ways and means whereby I imagine the soil may be made to yield the largest and most regular returns. Conscious how much more might be said, and how much more forcibly the few facts brought forward might be presented, yet constrained by my nearly exhausted limits of time, I must leave the matter in this imperfect state, and pass to the last topic commended to my attention—the *qualification* of teachers.

III. If the question has reference to the *qualifications* desirable in Sunday School teachers, I should answer with great sincerity—the energy of St. Paul, the wisdom of Solomon, the patience of Job, and the meekness of Moses. But presuming that the question has rather respect to *necessary* than to *desirable qualifications*, I reply in the first place, *Piety*. The work of a teacher is a work of *Christian love*. If the love of Christ constrain not the heart in this undertaking, the task might as well be abandoned.—There is, it is true, a certain drudgery which may be performed by any one. It is not needful that the *fear of God* should be in a man’s heart before he can teach the *alphabet*, though I question much whether even that toilsome task will be persevered in by one who has no motive for the undertaking which can be called *religious*. But for the due discharge of the duties devolving upon a Sunday School teacher, a sincere piety is essential. It is the main spring to move and keep the machine in motion. Let me appeal to the experience of my hearers.

When have you found the work of instruction tedious and profitless? When has it seemed a great toil to attend at the appointed hour and the appointed place? When has *heat* been *most oppressive*, the *cold* most biting, the way

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most weary, and the work most wasting to mind and body? Has it not been when the world had most of your thoughts, and the soul's interests least of your attention? When, on the contrary, has the work seemed lightest and the way most pleasant, and the vicissitudes of weather most unworthy of notice? Was it not when the heart was full of love for God, and zeal for the soul's salvation? If so, then your own experience may suffice, without any added arguments of mine, to convince you of the vital importance of piety in a teacher. The teacher acts as an appointed shepherd to a little portion of the flock, whose whole number is under higher guidance; how needful, then, that his feet should be familiar with the way that leadeth to the pasture-grounds, and that his soul love the heights where the sheep do feed? What but a love for the flock—what but a deep sense of their necessities—what but zeal to do the Master's will can move him to endure the heats, and blasts, and pelting rains which he must sometimes there encounter.

PATIENCE.—To piety I would add patience, were it not that patience is a part of piety. But were it not so—were patience no necessary feature in the character of a Christian, it would still be a necessary part of a teacher's qualifications. If the spirit to lay "precept upon precept—precept upon precept—line upon line—line upon line—here a little and there a little," be anywhere needed, it is required in that busy scene of labour a "Sunday School," where almost all the instruments of coercion being absent, patience alone can prevail to the correction of error and advancement of knowledge. Let patience then have its perfect work, and be not disappointed if the work is hard.

APTITUDE TO TEACH.—Your own reflections have doubtless long ago suggested the importance of an aptitude to teach in a Sunday School instructor. This, though a gift with some, may be improved by all, and the rule for improvement is very simple. It consists in what I have already mentioned as one of the duties of Sunday School teachers—previous preparation. To study the lesson beforehand, and explain it first to yourself, is a sure way of succeeding in the subsequent effort to teach it unto others. A discourse might be devoted to this matter, and I have already delivered such an one in the hearing of many now present, entering into all the particulars of the subject. I need not, therefore, enlarge upon the theme; nor do I deem it necessary to add to the qualifications already enumerated any other save this one of a reasonable age. Teachers are generally chosen far too young. The blind are not fit persons to lead the blind. Children are not fit to teach children. Some experience and self-control should be obtained before the work of instruction is undertaken, and doubtless much of the inefficiency attendant upon Sunday School teaching, is owing to the entire want of experience and moral influence, consequent upon the want of age, in the individuals attempting the very difficult task of

government and moral culture. It may be hard to specify any exact limit as to years, since capacities and dispositions differ so much: some persons being so old in early life, others so very young, or juvenile, even in advanced age. Still, as a general rule, we think that sixteen or eighteen years should be the earliest date at which the office of Sunday School teacher should be assumed, and then not without decided manifestations of intelligence, gravity and spirituality of feeling on the part of the instructor.

Do you ask despondingly, Who is sufficient for these things? Who possesses all these requisites? I answer, very few. Yet they are not unattainable excellencies!—Our not possessing them is no excuse for our not striving to obtain them! If the work be a good work, and commanded by God, then the duty of each one is to try and prepare himself for its faithful and efficient discharge. The lack of needful qualifications is no more an excuse for the neglect of the duty or teaching, than the lack of money is an excuse for the neglect of liberality! The apostle says to those thus circumstanced, "Let them labour, working with their hands the thing that is good, that they may have to give to him that needeth." And like counsel must be addressed to those deficient in qualifications for the work of Sunday School teaching—"Let them labour, that they may have to give to them that need instruction," and be this their encouragement, and their "labour shall not be in vain in the Lord."

I have thus very briefly, and I fear imperfectly, passed over the wide field commanded to my attention. Yet I cannot conclude the hasty survey without one word of exhortation. You see, my hearers, your calling—the high authority under which you act—God enforcing the general obligation, and his Church designating the particular way in which it is to be performed. You see, too, your duties—the field of labour has been pointed out, and O, not only is the harvest great, but great also is the peril in which that harvest is placed, by reason of the rank weeds which grow, and the pestilential winds which wander amid the thick, rising, and tender plants. It is not for the heathens, who, having no law, shall be judged without the law, that you are now asked to labour, but for Christians almost in a state of heathenism—for those who shall be blessed with all the blessings of a received gospel, or cursed with all the curses of a rejected salvation; for those who, if converted, will strengthen their brethen, but if left untouched, unchanged, by the healing hand of religion, will prove plague-spots on the bosom of society, infecting on the right hand and on the left, till the whole head becomes sick, and the whole heart faint, and utter corruption provokes the outpouring of divine indignation. For Christ's sake, therefore—for the Church's sake—for the poor children's sake—for your own sake—"Go ye into the highways and hedges, and as many as ye shall find, bid to the marriage feast of the Gospel."

BETHLEHEM.

(Dr. Robinson's Biblical Researches in Palestine.)

Bethlehem is celebrated in the Old Testament as the birth-place and city of David; and in the New, as that of David's greater Son, the Christ, the Saviour of the world. What a mighty influence for good has gone forth from this little spot upon the human race both for time and for eternity! It is impossible to approach the place without a feeling of deep emotion springing out of these high and holy associations. The legends and puerilities of monastic tradition may safely be disregarded: it is enough to know that this is the Bethlehem where Jesus the Redeemer was born. Generation after generation has, indeed, since that time passed away, and their places now know them no more. For eighteen hundred seasons the earth has now renewed her carpet of verdure, and seen it again decay; yet the skies and the fields, the rocks and the hills, and the valleys around, remain unchanged, and are still the same as when the glory of the Lord shone about the shepherds, and the song of a multitude of the heavenly host resounded among the hills, proclaiming—"Glory to God in the highest, and on earth, peace, good-will toward men."

GEORGE HOBY.

From the Village Churchman.

There are few men who have been more the makers of their own fortunes than the late Mr. George Hoby, the celebrated boot-maker of St. James's street; and still fewer who, to the strength of mind and peculiarity of character which have ensured their success in life, have united their unyielding consistency of conduct and fervency of devotion which have distinguished him. He was born in Herefordshire, just on the borders of Wales, in 1759. At the age of sixteen, in compliance with the invitation of two brothers, settled as grocers, he came to London. He was at this time without religious principle, and soon became distinguished for the profaneness of his language. On one occasion, while passing through Bishopsgate-street, a woman, who overheard him, exclaimed, "I never in my life heard such a shocking swearer." This remark so affected him that he went home, bought a copy of the Bible, to which he had hitherto been almost entirely a stranger; and was so earnest in his desire to know its contents, that he paid the watchman to call him early enough to allow him to read. He became a decided disciple of Jesus Christ; and so deeply was the recollection of the awakening fact just recorded impressed on his mind, that he never passed that spot in company without making a reference to it. His dislike to the business of his brothers had induced him to accompany two young men on a journey to the Continent. His regard to the Lord's Day now led him to seek some employment which might enable him to spend it as

he wished. He therefore acquired the humble art of shoemaking, little expecting that he should one day aptly illustrate that remark of the wise man, "Seest thou a man that is diligent in his business, he shall stand before princes." His beginning was of course on a very small scale; and many anecdotes have circulated among those who witnessed with pleasure his after prosperity, respecting the contrast which his little shop in Wych-street presented to that in St. James's-street. But he began in the right way; his ambition was to be the best tradesman in his line; and so well did he succeed, that many years since he had almost the unlimited command of the export trade. The patronage of officers of the army, and of several members of the royal family, placed him at the head of his profession; and it became a point of fashion to wear boots of his manufacture. The tide of prosperity which thus set in upon him might have turned the head of a weak mind, and chilled the religious ardour of a lukewarm Christian; but Mr. H. was neither. His wealthy customers, accustomed to command, were surprised to find that he refused to wait on them or to be seen by them on the Lord's Day; but they would probably have been still more surprised to have known that his regular absence from business, from twelve to one o'clock in the day, was not for bodily refreshment, but for that of private devotion. The effects of the time thus spent were very apparent in Mr. H.'s conduct and conversation: few could be in his company without detecting his habit of ejaculatory prayer; and none could converse with him on religious subjects without discovering that he had to cope with a man who was intimately acquainted with the Bible, which he read through regularly about three times in each year. In the domestic circle, too, Mr. H.'s character appeared to great advantage. Blessed from youth to age with an affectionate and devoted wife; surrounded with children who, amid all the varieties of disposition, united in the one great point of respect for their parents and love for each other, his authority was seldom exercised but in expressions of affection; and few, it is believed, who were privileged once to unite with that circle, would fail to cherish the recollection of their visit, as furnishing one of the most delightful pictures of domestic happiness, or to advert to it "as one of the greenest spots of memory's waste." The close of his life was embittered by a painful disorder, which, by depriving him of rest, broke up a constitution naturally strong: the last effect of it was to produce such a backwardness to motion of every kind, that the closing scenes of his life were distinguished by little more than the unruffled tranquillity of a mind habitually prepared for the important event. When his remains were interred, it was affecting to see a numerous body of respectable looking men, in full mourning, arrange themselves on each side of the path, and wait, uncovered, while the procession passed, to testify their respect for their old employer. On the following Sunday a sermon was preached to a nume-

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rous train of mourning relatives, dependents, and friends, from Rom. xii. 11, (which at once described the man, the tradesman, and the Christian, and which might well serve for his epitaph)—"Not slothful in business, fervent in spirit, serving the Lord."

"A QUARTER BEFORE."

Industry is of little avail without punctuality,—a habit of very easy acquirement; on this jewel the whole machinery of successful industry may be said to turn. When Lord Nelson was leaving London on his last and glorious expedition against the enemy, a quantity of cabin-furniture was ordered to be sent on board his ship. He had a farewell dinner-party at his house; and the upholsterer having waited upon his lordship, with an account of the completion of the goods, he was brought into the dining-room in a corner of which his lordship spoke with him. The upholsterer stated to his noble employer, that every thing was finished and packed, and would go in the waggon from a certain inn at six o'clock. "And you go to the inn, Mr. A., and see them off." "I shall, my lord, I shall be there punctually at six o'clock;" "A quarter before six Mr. A.," returned Lord Nelson; "be there a quarter before; to that quarter of an hour I owe every thing in life."

TARTAR PRAYING MACHINES.

A traveller journeying through the country of the Calmucs, (a Tartar tribe, subject to Russia), and observing small wooden windmill wings fixed at the entrance of their huts, enquired for what purpose they were put there, and was told, that they were 'praying machines;' on which the owner of the hut causes certain prayers to be written by the priests, that they may be turned round by the wind, and he may thereby be freed from the trouble of repeating them himself. The priests have likewise a very commodious method of expediting their prayers. When they have a number of petitions to offer up for the people, they, for this purpose, make use of a cylindrical box of wood, into which they throw the written prayers; and having placed it perpendicularly on a stick, they sit down beside it, pull it backwards and forwards by a string, and gravely smoke their pipes while performing the ceremony; for, according to their doctrine, in order to render prayer efficacious, it is only necessary that it be put in motion; and it is a matter of indifference whether this be done by the means of the lips, or of a windmill, or of a cylindrical box.

The proud inhabitant of this enlightened land wonders at such absurdities. He scarcely believes that human nature can be sunk so low. But in the conduct of the poor Calmuc, may he not see a faithful picture of his own? Such are too often the devotions of Englishmen—as senseless—as ridiculous—as absurd; on the wind and weather, and a thousand things as variable and uncertain as these,

does the motion of their prayers depend. If to-day the sun shine forth in his strength, the heat is pleaded as an excuse for the neglect of God's worship; and if on the next Sunday, the rain descend, it is just the same—the Lord's house is forsaken, and not one petition do they offer there to heaven. But let a pleasant gale arise,—let a fit opportunity present itself of doing a creditable thing, and of quieting the clamours of an accusing conscience, without any interruption to amusements, any sacrifice of gains, or any diminution of ease, and round go the windmill wheels,—then the devout man flies to church, and takes his seat in the House of Prayer.

But what does he there? Just nothing. It is enough for him that he is where all good men should be; and that he holds a Prayer-book in his hand. His Prayer-book is to him what the praying-machine is to the Calmuc. It is expected to pray for him, and to bring down from heaven all the blessings he needs, without any trouble or concern of his own. Or let us admit that he goes a step farther; that with his lips he repeats the prayers set before him, that he bowes at the name of Jesus, bends his knee in supplication, and is loud in his addresses to God; of what use is all this, if at the same time he do not pray with understanding and with the heart. Truly such petitions might with equal benefit be thrown into a box, and hustled about in it, as thus to be offered up, without thought or meaning, merely by the tongue; and they would just as much be real prayers in the one case as in the other. Let the reader then, before he smiles at the unenlightened Calmuc's devotions, seriously inquire, of what sort are his own. Perhaps, in the great day of judgment, many a poor Tartar will rise up and condemn him. Let him at least give due weight to the consideration oft repeated, but which it is impossible to ponder too seriously, that "God is a Spirit, and that they who worship Him must worship Him in spirit and in truth."

LEARNING WITHOUT RELIGION.

By Bishop Chace.

Man being immortal, to make him wise only for this life is not worth the pains, but to make him wise unto eternal life is worthy of all efforts. The world and all it contains is not to be regarded when set in competition with this. Human learning without a divine principle to guide it, is like a ship in a storm without a compass on the boundless ocean. Reason, like the helm, may turn the vessel, but what will be done in the dark night amidst impending dangers. The light of God's word pointing out the Divine Will as the governing principle, is truly the lamp of life which only can shew us whither we must steer our course, or perish. All Christian institutions, therefore, should be founded on the principle of rendering religion paramount to all other things; "for what doth it profit a man if he gain the whole world, and lose his own soul?" "Thou fool, thou fool," will be his portion of shame for ever.

THE INFIDEL REFUTED.

(From the Churchman's Monthly Penny Magazine.)

A Gentleman sitting in a public room at C——, where an Infidel was haranguing the company upon the absurdities of the Christian religion, was much pleased to see how easily his "reasoning pride" was put to shame. He quoted those passages, "I and the father are one," and "I in them and thou in me," in reference to the doctrine that "there are three persons and one God." Finding his auditors not disposed to applaud his blasphemy, he turned to one gentleman, and said with an oath, "Do you believe such nonsense?" The gentleman replied, "Tell me how that candle burns." "Why replied the Infidel, "the tallow, the cotton, and the atmospheric air produce the light." "Then they make one light, do they not?" "Yes."—"Will you tell me *how* they are one in the other, and yet but one light?" "No, I cannot." "But do you believe it?" He replied, "He could not say he did not." The company instantly made the application by smiling at his folly, and the conversation was immediately changed.—This may remind us, that if we only believe what we can explain, it will indeed be but little, for we are surrounded by the wonderful works of God, whose ways are past finding out.

"MY FATHER WAS DEAD."

(Lectures to Children.)

LYING, DYING, REPENTING.—A friend once gave me the following account. I tell it you, in order to show you what repentance is.

"I had one of the kindest and best of fathers, and when I was a little white-headed boy, about six years old, he used to carry me to school before him on his horse, to help me in my little plans, and always seemed trying to make me happy; and he never seemed so happy himself as when making me happy. When I was six years old, he came home one day very ill. My mother, too, was ill, and thus nobody but my two sisters could take care of my father. In a few days he was worse, and all the doctors near us were called in to see him. The next Sabbath morning early he was evidently much worse. As I went into the room he stretched out his hand to me and said, 'My little boy, I am very sick; I wish you to take that paper on the stand, and run down to Mr. C——'s, and get me the medicine written on that paper.' I took the paper, and went to the apothecary's shop, as I had often done before. It was about half a mile off; but when I got there I found it shut, and as Mr. C—— lived a quarter of a mile further off, I concluded not to go to find him, but to set out to return home. On my way back I contrived what to say. I knew how wicked it was to tell a lie; but one sin always leads to another. On going in to my father, I saw that he was in great pain, and I was then sorry that I had not gone and

found the apothecary. At length he said to me, 'My son has got the medicine, I hope, for I am in great pain.'

"I hung my head and muttered, for my conscience smote me, 'No, Sir. Mr. C—— says he has none.'

"'Has got none?' he replied, 'Is that possible?' He then cast a keen eye upon me; and, seeing my head hang, and probably suspecting my falsehood, said in the mildest, kindest tone, 'My little boy will see his father suffer great pain for want of that medicine!'

"I went out of the room, and alone, and cried. I was soon called back. My brothers had come, and were standing, all the children were standing round his bed, and he was committing my poor mother to their care, and giving them his last advice. I was the youngest, and when he had laid his hand on my head and told me that in a few hours I should have no father—that he would, in a day or two, be buried—that I must now make God my father, love him, obey him, and always do right, and *speaking the truth*, because the eye of God was always upon me, it seemed as if I should sink; and when he laid his hand on my head again, and prayed for the blessing of God the Redeemer to rest upon me, 'soon to be a fatherless orphan,' I dared not look at him, I felt so guilty. Sobbing, I rushed from his bedside, and wished I could die. They soon told me I could not speak. Oh! how much would I have given to go in and tell him that I had told a lie, and ask him once more to lay his hand on my head and forgive me. I crept in once more, and heard the minister pray for 'the dying man.' O, how my heart ached! I snatched my hat, and ran to the apothecary's house to get the medicine. I ran home with all my might, and ran in, and ran up to my father's bedside, crying out, 'O, here father—' but I was hushed, and then I saw that he was pale, and that all in the room were weeping. *My dear father was dead!*

"And the last thing I ever spoke to him was to *tell him a lie!* I sobbed as if my heart would break, for his kindnesses, his tender looks, and my own sin all rushed upon my mind. And as I gazed upon his cold, pale face, and saw his eyes shut, and his lips closed, could not help thinking of his last words, 'My little boy will see his father suffer great pain from the want of that medicine!' I did not know but he might have died for the want of it.

"In a day or two he was put into the ground and buried. There were several ministers at the funeral, and each spoke kindly to me, but could not comfort me. Alas! they knew not what a load of sorrow lay upon my heart. They could not comfort me. My father was buried, and the children all scattered abroad, for my mother was too feeble to take care of them.

"It was twelve years after this, while in college, that I went alone to the grave of my father. It took me a great while to find it; but there it was with its humble tombstone; and as I stood over it, I seemed to be back at his bedside, to see his pale face, and hear his voice. Oh! the

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thought of that sin and wickedness cut me to the heart!
It seemed that worlds would not be too much to give
could I only have called loud enough for him to hear me
ask forgiveness. But it was too late. He had been in the
grave twelve years, and I must live and die weeping over
that ungrateful falsehood which no earthly being can now
forgive. I must sorrow over it with a godly sorrow before
Him who is plenteous in mercy."

A COUNTRY SUNDAY.

I am always very well pleased with a country Sunday,
and think, if keeping holy the seventh day were only a
human institution, it would be the best method that could
have been thought of for the polishing and civilizing of
mankind. It is certain the country people would soon
degenerate into a kind of savages and barbarians, were
there not such frequent returns of a stated time in which
the whole village meet together with their best faces, and
in their cleanliest habits, to converse with one another,
hear their duties explained to them, and join together in
adoration of the Supreme Being.—*Addison*.

TRUST IN GOD.

There were two neighbours, who had each a wife and
several little children, and their wages as common labour-
ers were their only support.

One of these men was fretful and disquieted, saying, "If
I die, or even if I fall sick, what will become of my
family?" This thought never left him, but gnawed his
heart, as a worm the fruit in which it is hidden.

Now, although the same thought was presented to the
mind of the other father, yet he was not fretted by it, for
he said—"God, who knows all his creatures, and watches
over them, will also watch over me and my family."—
Thus he lived tranquil, while the other neither tasted re-
pose nor joy.

One day as the latter was labouring in the field, sad and
downcast became his fears, he saw some birds go in and
out of a plantation. Having approached, he found two
nests placed side by side, and in each several young ones,
newly hatched, and still unfledged. When he returned to
his work, he frequently looked at these birds, as they went
out and returned, carrying nourishment to their young
broods. But, behold! at the moment when one of the
mothers is returning with her bill full, a vulture seizes her,
carries her off, and the poor mother, vainly struggling with-
in its grasp, utters a piercing cry.

At this sight, the man who was working felt his soul
more troubled than before; for he thought the death of the
mother was the death of the young.

"Mine have only me—no other! What will become of
them if I fail them?"

All the day he was gloomy and sad, and at night he slept,
not. On the morrow, as he returned to the field, he said,

"I should like to see the little ones of that poor mother.
Several, without doubt, have already perished."

He set off towards the plantation, and looking into the
nests, he saw the young ones alive and well; not one
seemed to have suffered. Astonished at this he hid himself
in order to see the cause. After a while he heard a light
cry, and perceived the other mother bringing back in haste
the food she had gathered, which she distributed without
distinction among all the young ones. There was some
for each, and the orphans were not abandoned in their
misery.

In the evening, the father who had distrusted Providence
related to the other father what he had seen, who observed,

"Why fret yourself? God never abandoned his children:
his love has some secrets which we do not know. Let us
believe, hope, love, labour, and pursue our course in peace;
if I die before you, you shall be a father to my children
and if you die before me, I will be a father to yours; and
if we both die before they are of an age to provide for
themselves, they will have for a parent 'our Father who
is in heaven.'—*From the French*."

SELF-COMMUNION RECOMMENDED.

It is astonishing how much the very best men find to do,
even when they are regular and punctual in reviewing their
conduct; how many errors they have to rectify, how
many omissions to supply, how many excesses to retrench,
how many growing desires to control. Virtue as well as
knowledge is progressive; and if we do not gain ground
we lose it. There is always some perfection to be ac-
quired, or some imperfection to be amended. To every
person, therefore, in every condition of life, in every stage
of his spiritual progress, frequent self-communion is an
indispensable duty. If every step we take in our moral
conduct bring us nearer to heaven or to hell, surely it
beloves us to call our ways seriously and frequently to
remembrance. This single consideration, the possibility
of being called, even the healthiest and youngest of us,
suddenly and unexpectedly called, to give an account of
ourselves to God, before we have properly settled that
account, is of itself enough to make us re-act on our con-
dition, and to do it also without delay. The loss of a year,
the loss of a day, may be the loss of heaven. "Thou fool,
this night shall thy soul be required of thee." This was
said for our admonition; and if, under this apprehension,
we can calmly lay ourselves down to sleep, without re-
viewing our conduct, or preparing ourselves to wake, as
we may do, in another world, it is in vain to use any fur-
ther exhortations. If an argument so plain, so simple, so
forceful, has no influence upon our minds, reason and reli-
gion can do no more for us, and our danger is inexpressi-
ble.

IS THE WHOLE OF THE NEW TESTAMENT TO BE MET WITH IN THE WRITINGS OF THE FIRST THREE CENTURIES?

I was dining some time ago, said the late Rev. Dr. Buchanan, of Edinburgh, at old Mr. Abercromby's (father of General Abercromby who was slain in Egypt, at the head of the British army), and we were spending the evening together. A gentleman present put a question which puzzled the whole company. It was this. Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the three first centuries? The question was novel to all, and no one even hazarded a guess in answer to the inquiry.

About two months after this meeting, I received a note from Lord Hailes, inviting me to breakfast with him next morning. He had been of the party. During breakfast he asked me if I recollected the curious question about recovering the contents of the New Testament from the writings of the three first centuries. I remember it well, said I, and have thought of it often without being able to form any opinion or conjecture on the subject.

"Well," said Lord Hailes, "that question quite accorded with my antiquarian turn of mind. On returning home, as I knew I had all the writers of these centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible." Pointing to a table covered with paper, he said, "There have I been busy for these two months, searching for chapters, half chapters, and sentences of the New Testament, and have marked down what I have found, and where I have found it; so that any person may examine and see for themselves. I have actually discovered the whole New Testament from those writings, except ten or eleven verses, which satisfies me that I could discover them also. "Now," said he "here was a way in which God concealed or hid the treasure of his word, that Julian, the apostate Emperor, and other enemies of Christ, who wished to extirpate the Gospel from the world, never would have thought of; and, if they had, they never could have effected its destruction."

THE SPRING.

From a Discourse on Easter Sunday, April 16, A. D. 383.

All nature now moves on in unison with our festivity, and rejoices in common with our joy. Behold the face of things. The queen of the seasons unfolds her pageantry to the queen of days, presenting from her native shore whatever is most beauteous, whatever is most delightful. Now is the canopy of heaven cloudless; the sun rides higher in his course, raying out a more golden lustre; brighter is the circle of the moon, and purer the chorus of the stars; more pacific now, the waves murmur on the shore; the

tempest is allayed; soft are the whispers of the breeze; genial is the earth to the opening flowrets, and grateful the flowrets to our eyes. Released from winter's tyranny, more limpid flow the fountains, in streams more copious the rivers; gay is the blossom on the plant, and sweet the fragrance of the meadow; the herbage is cropped by the cattle, and lambs disport on the blooming plains.

The vessel now rides forth majestic from the harbour, accompanied with shouts, for the most part shouts of gratitude; and is winged with its sails. The dolphin glides on the bosom of the waters, dashing the silvery foam around, and following, with alacrity, the mariner.

Now doth the husbandman prepare his implements of tillage, raising his eye to heaven, and invoking Him who makes the fruitage flourish. How jocund he leads his oxen to the yoke! How patiently he cuts the prolific furrow, while hope sits smiling on his countenance?

The shepherd and the herdsmen attune their reeds, meditating the rural strain, and revel with the Spring, in the grotto or the grove. The gardener now more anxiously tends his plants; the fowler renews his snare; inspects the branches, and curiously explores the flying of the bird. The fisherman sits on the summit of the rock, surveys the deep, and repairs his net.

Again the assiduous bee, spreading wide her wings, and ascending from the pine, demonstrates her native skill. Skims o'er the meads, and rifles the flowers of their sweets. One labours at the honey-comb, constructing the cells, hexagonal and mutually opposed; while another lays up the delicious store, providing for him who builds her a habitation, refection sweet, and sustenance untold for. Oh! that we could resemble them; we, who have received so wondrous an example of industry and of wisdom! Again the bird fabricates his nest; and one returns, and another enters the new-formed mansion, while a third traverses the air, and bids the forest re-echo to his harmonies, and greets the passenger with a song.

Even the inanimate part of the creation hymns and glorifies its Maker with a silent homage. For every thing which I behold, I magnify my God; and thus their hymn, from whom I have derived my melody, becomes my own.—*From the writings of St. Gregory Nazianzen, Archbishop of Constantinople, who was born 328 after Christ, and died 390. The Book of the Fathers, p. 108.*

TO CORRESPONDENTS.

The "Dusty Bible," in our next; we shall be happy to hear frequently from the author.

MONEYS RECEIVED, on Account of the Young Churchman, since last publication—George Stanton, Esq., 2s. 6d.; Samuel Stanton, Esq., 2s. 6d.; H. C. Barwick, Esq., 2s. 6d.; Rev. E. L. Ellwood, 2s. 6d.; Captain Harris, 2s. 6d.; Wm. M. Westmacott, 2s. 6d.; Major Birdsall, 2s. 6d.; Mrs. Edwin Fisher, 2s. 6d.; G. W. Clarke, 2s. 6d.; Mrs. Butler, Dundas, 2s. 6d.; L. Moffat, Esq., 2s. 6d.—*Mr. C. C. of Paris, was not ordered before by Rev. Mr. R.; Rev. T. Bousfield, 15s.*

Printed and Published monthly, by A. F. PLEES, at the Office of *The Churchman*, No. 7, King Street West. Price, 2s. 6d. per annum. No orders filled unless accompanied with remittance.

The Young Churchman

"Feed my Lambs."

No. 5.]

TORONTO, APRIL 1st, 1851.

[PRICE 3d.

[Original.]

MEMOIRS OF EMINENT ENGLISH CHURCHMEN.

THE VENERABLE BEDE.

It is our intention in the following pages to lay before our young readers, a series of biographical sketches of the lives of eminent Englishmen, remarkable in the annals of our Church, as affording us many a pattern of unadorned piety and sanctity, and who have followed in the footsteps of their blessed example, the meek and lowly Jesus. Vague and indistinct as the history of the early Fathers of our beloved Church must be, as seen through the dark vista of retreating ages, and meagre as the details are, which have reached us concerning their lives and conversation, sufficient yet remains from which may be extracted many a useful lesson of Christian piety, and many an illustration of the Christian graces. Foremost amidst the many bright ensamples written for our learning in the early history of the English Church stands a name, which no doubt many of our youthful readers have heard, that of the Venerable Bede, whose piety and learning have earned him a reputation which has spread far and wide throughout the Christian world. But before we enter on the details of the life of this eminent man, it will be necessary to take a retrospective view of the state of Christianity in England prior to the age in which he lived.

At what time or by what individual the inestimable blessings of Christianity were introduced into England it is almost impossible to say, but it is highly probable that the Gospel was preached there at a very early period. Indeed if the evidence we possess can be relied upon, it affords a strong

presumption that St. Paul himself was the first messenger of glad tidings that landed upon the shores of white-cliffed Albion, for we are told by a writer of the second century, that that holy Apostle preached the Gospel "to the utmost bounds of the West," which the British Isles were then considered.— However this may be, it is certain that at a very early period Christianity had found its way to England, and its truths been disseminated amongst a large portion of its population. General tradition has pointed out King Lucius, a British Prince, as one of the first persons, who, possessing power and rank, undertook to establish Christianity in the island as a national religion; and Tertullian, bearing witness to the readiness with which the Britons received the faith, says, that "places in Britain, inaccessible to the Romans were yet subdued to Christ;" and Origen tells us that "the power of God our Saviour was with them."

But the scourge of persecution fell on this remote branch of the Church of Christ, with as much severity as on her sister Churches. To use the eloquent words of an old writer, "God, though he made our Church his darling, would not make it a wanton; she must taste of the rod with the rest of her sisters; the fiery trial, spoken of by the Apostle, now found out even those which by water were divided from the rest of the world." The name of St. Alban deserves to be remembered, as the first Englishman who shed his blood in the cause of Christ and his Gospel, and his martyrdom was followed by that of many others. But soon after his death, we find that a great change had taken place in the affairs of the Anglican Church, for many of the English Bishops took a prominent part in the first councils called together for the regulation of

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ny God; and thus their
my melody, becomes
St. Gregory Nazianzen,
o was born 328 after
of the Fathers, p. 108.

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Stanton, Esq., 2s. 6d.;
H. C. Barwick, Esq.,
6d.; Captain Harris,
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ecclesiastical affairs. From this period to the invasion of the Saxons, few events took place in the ecclesiastical history of England, with the exception of the birth of a new heresy, called from the name of its first promulgator the heresy of Pelagius. This misguided man was a native of Britain, and his tact and ability gained him many adherents. — Amongst other things, he believed that Divine grace was not necessary to enable men to live acceptably to God, and that man, by his own unassisted powers can work out his own salvation; a doctrine which virtually denies the necessity of the sacrifice of the death of Christ, and subjects its believers to the imputation of “denying the Lord who bought them.” The harrassing inroads of the Picts and Scots, and the subsequent invasion of the idolatrous Saxons contributed much to the eradication of Gospel Truth from among the natives of Britain; but amongst the fastnesses of Cambria and Cornwall, whither most of the aboriginal inhabitants had been driven, the light of Christianity was preserved unextinguished.

It was in this state of affairs that Augustine, deputed by Pope Gregory the Great, arrived in England, where, by his zeal and active exertions, he made great progress in the spread of Christianity, but his utmost efforts failed in inducing the British clergy to acknowledge the spiritual supremacy of Rome. These latter declared that they knew no other obedience to the person known by the name of the Pope, than what was due in brotherly love from one Christian to another. Far different in spirit was the reply of Augustine, who is reported to have exclaimed, “Since you refuse peace from your brethren, you shall have war from your enemies, and since you will not co-operate with us in the conversion of the Saxons, you shall receive death at their hands.” The Pope rewarded the zeal of Augustine, by appointing him to the metropolitan see of Canterbury, of which he was the first Archbishop.

From this period (the end of the 6th century,) to the time of the Venerable Bede, a host of illustrious men flourished, whose numbers will only permit us to mention the

most remarkable. The name of Sigebert, king of the East Angles, in particular, deserves mention, as being the founder of the University of Cambridge; SS. Aidan, Finan, and others are noted for their labours in the conversion of Northumbria; and Theodore, Brithwald, Tatwin, Northelm, and Cuthbert, the successors of Augustine in the see of Canterbury, were distinguished as much for their piety and exertions in the cause of Christianity as for their extensive acquaintance with the literature and science of the day. Theodore was the first of the English Bishops to whom the whole body of the clergy yielded the right of supremacy. Aldhelm also deserves a place among the literary men of the age. This last name immediately precedes that of the subject of our brief memoir, on which we shall now enter.

The Venerable Bede was born in the year 672 or 673 in the neighbourhood of Wearmouth, in the county of Durham. He entered a monastery at the early age of seven, where he was most carefully educated for twelve years. At the age of nineteen he was ordained deacon, and from that time he taught and studied with unwearied diligence, dividing his time between his books and devotion, and considered by all who knew him as their pattern. But their praises abated neither his application nor his modesty, which latter was as conspicuous as his learning. His unaffected modesty and humility prevented him from ever desiring to change his condition, or to affect the honours to which he might have attained. The fame of his extensive and various erudition and extraordinary abilities was not confined to his own country, but soon reached to distant lands; and it is related that Pope Sergius the first invited him to the court of Rome, where he wished to consult him on many important subjects. But the retiring modesty of Bede would not allow him to accept the invitation, and he remained to prosecute his labours in the seclusion of his monastery, thinking, perhaps, that by remaining in his native country, he could gain more time to make himself master of every branch of literature, that the circumstances of his age would permit; and this not with any view to fame or preferment.

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but merely for the sake of becoming useful to society and advancing the progress of religion. The same generous and patriotic motives actuated him in the composition of his famous Ecclesiastical history, and indeed of all his other works, close attention to which brought on a declining state of health from which he never recovered.

The latter days of the life of the Venerable Bede, afford us a delightful example of Christian fortitude and patience under long continued suffering. William of Malmesbury, one of the oldest English historians we have, has given us a very minute and affecting account of his death, taken from a treatise written expressly on that subject by Cuthbert, one of his disciples, who attended him to the last. During the last six weeks of his life, he daily and rapidly grew worse, being afflicted with an asthma, which he supported with great firmness of mind, although in much weakness and pain. In all this time he never intermitted any of his usual employments in the monastery, but continued to pray, to instruct the young monks, and in particular to labour without intermission at his literary works, in order if possible to complete them before he died.—In all the nights of his illness, in which, from the nature of his disease, he could get but little sleep, he sung hymns and praises to God; and though he expressed the utmost confidence in his mercy, and was able on a review of his own conduct, to declare seriously, that “he had so lived that he was not ashamed to die;” yet he did not deny that he did not feel some apprehensions of death, and that mysterious dread so natural to man at the approach of the “King of Terrors.” A translation of the Gospel of St. John, into the Saxon language for the benefit of the Church, occupied a large share of his time and attention during his last illness.—The day before he expired he grew much worse, and his feet began to swell; yet he spent the night as usual, and continued dictating to the person who wrote for him, who, observing his weakness, said to him,—“There remains now only one chapter, but it seems very irksome for you to speak:” to which he replied: “It is easy, take another

pen and write as quickly as you can.” As morning approached he called his brethren, and after dividing amongst them what few tokens of his regard he had it in his power to bestow, he resumed his labours. “There is now,” said Wilberch, his amanuensis, “but one sentence,” and in a few minutes the young man observed,—“It is now done.”—“Well, thou hast said the truth; it is now done! Take my hand between your hands and lift me, that I may sit over against the place where I was wont to pray; and where again sitting, I may yet invoke my Father.” Being seated as he desired, he almost immediately expired with the praises of his God and Saviour on his dying lips. Thus died the Venerable Bede in the 63rd year of his age, on Thursday, May 26th, 735. His remains were interred in the Church of his own Monastery at Iarrow, but were afterwards removed to Durham, where, it is said, they still remain.

[Original.]

THE CHURCH SCHOLAR'S NOTES ON THE NEW TESTAMENT.

The Gospel according to St. Matthew.

CHAPTER II—continued.

Ver. 11. *When they had opened their treasures.*] “Treasures” = caskets containing valuables.

—*They presented unto him gifts.*] They honoured him as they would a royal person in their own country. That this obscure Babe should one day have universal dominion on the earth, would not strike these Eastern Magi as improbable, accustomed as they were to see in history thrones filled by personages who owed their elevation, not so much to birth as to success in war, and other providential circumstances.

—*gold, and frankincense, and myrrh.*] The Magi of course did not fully understand the nature of the Babe before them; but they appear to have been divinely prompted to do what all nations should in the course of ages do to the same Babe: “The abundance of the sea shall be converted unto thee,

the forces of the Gentiles shall come unto thee: the multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord.....The isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings.For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron.....Thy people shall be all righteous: they shall inherit the land for ever, the Branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." Isaiah lx. 5-22. We have seen these predictions fulfilled in the honours done by the nations of the world to the Church founded by our Lord, which is his Body—an institution, therefore, to be for ever identified with Him. Moreover, the Magi appear to have been divinely prompted to offer gifts which symbolized the peculiar combination of aspects in which all nations were to worship our Lord. (1.) The gold symbolizes well that sense which men should have of Christ as King of Kings and Lord of Lords: as the Son of man whom the Apostle in vision saw "having on his head a golden crown." (Rev. xiv. 14.) (2.) The frankincense suggests the prayers that are ever to be offered to our Lord as God: "Prayer shall be ever made unto him, and daily shall he be praised." Psalm lxxii. 15. "From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering." Malachi i. ii. So in the vision of heaven seen by St. John:—"Another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

And the smoke of the incense which came up with the prayers of the saints, ascended up before God out of the angel's hand." Rev. viii. 34. (3.) The myrrh, a material used in embalming the dead, reminds us of "the blessed hope of everlasting life" which our Lord enables us to cherish, in spite of death and the grave. "I will ransom them from the power of the grave: O death, I will be thy plagues; O grave, I will be thy destruction." Hosea xiii. 14. "Thy dead men shall live, together with my dead shall they arise. Awake and sing ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah xxvi. 19. "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." John xi. 25. "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day." John vi. 54. Frankincense and incense are the same: a gum imported into Judæa, through Arabia, from India.—Myrrh is also a gum oozing from a species of acacia in Arabia. It was much used in Egypt in the embalming of corpses. The company of Ishmaelites, to whom Joseph was sold by his brethren, were travelling "with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt." Genesis xxxvii. 25.

These Magi represented the nations of the earth not of Jewish blood. It is one of the glories of the system of salvation revealed by our Lord, that it embraces all nations. This is the mystery which, before the coming of our Lord, was not fully made known unto the sons of men, but was then revealed unto His holy Apostles and Prophets, viz.: that the Gentiles should be fellow-heirs with the Jews, and of the same Body with them, viz., the Church founded by our Lord, destined to exist to the end of the world. (See Ephesians iii.)—The day set apart in every year within the Church founded by our Lord for the commemoration of this significant homage paid by the Magi, the first fruits and representatives of the nations, is January the 6th. The prayer for that day teaches us to ask of God the Father, that, as we now believe without seeing, we may, after de-

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parting this life, really have the "fruition," or actual enjoyment of that fulness of satisfaction which is in the glorious Godhead of the true God.—In some years, there are six Sundays that take their name from the festival of the Epiphany. The Church of our Lord, in the Scriptures selected for the meditation of its members on those days, 'endeavours to manifest the glory and divinity of Christ, by recounting some of His first miracles and manifestations of His Deity, so that each Sunday is in this respect a kind of Epiphany.' See Sparrow's *Rationale upon the Book of Common Prayer*, p. 107. The prayer for the sixth Sunday after the Epiphany is to the effect, that as we have been made by our Lord "the sons of God and heirs of eternal life," so, by the help of God, we, having this hope, may purify ourselves even as our Lord is pure; that so, when he shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious kingdom." See the Collect for the sixth Sunday after Epiphany, in the Book of Common Prayer.

Ver. 13. *When they were departed.*] It is not declared precisely how long it was after the departure of the Magi that the divine message was delivered to Joseph. They are believed to have presented themselves at Bethlehem on the thirteenth day after the birth of the Saviour. As St. Luke informs us (c. ii. 22.) that Joseph and Mary visited the Temple at Jerusalem, after the days of her purification, *i. e.* after forty days, it is probable that the divine messenger visited Joseph while there, and that the flight into Egypt took place from that city, and not from Bethlehem.

Ver. 15. *Out of Egypt have I called my Son.*] "When Israel was a child, then I loved him, and called my son out of Egypt." Hosea xi. 1. Israel, collectively as a body, is called the Son of God—the first-born of God.—"And thou shalt say unto Pharaoh, thus saith the Lord, Israel is my son, even my first-born: and I say unto thee Let my son go that he may serve me: and if thou refuse to let him go, behold I will slay thy son, even thy first-born." Israel thus as a body was a

type of Christ the Son of God, "the first-born of every creature." In Isaiah xlix, the Messiah is called by the name of Israel.—He is there represented as saying "The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name, and said unto me, Thou art my servant, O Israel, in whom I will be glorified."—Thus also the true Church founded by our Lord, is called "Christ," and represents Christ. "As the body is one and hath many members, and all the members of that one body, being many are one body; so also is Christ [*i. e.* the Church founded by Christ]: for by one Spirit are we all baptized into one body."—1 Cor. xii. 12, 13.

Ver. 16. *From two years old and under.*] In the language in which St. Matthew wrote, the word here Englished "two years old" can be taken to signify "just over one year old" or "in the second year." The massacre of the infants is in harmony with the character of Herod. He is known to have put to death his own sons Alexander and Aristobulus together with their mother Mariamne. Augustus, the Roman Emperor once said "It was safer to be Herod's swine, than Herod's son."

Ver. 18. *In Rama was there a voice heard.*] The words are taken from the 31st chapter of the prophecies of Jeremiah.—After the reign of Josiah, the kings of Judah became closely allied and almost subject to their near-neighbours, the kings of Egypt. Nebuchadnezzar, King of Babylon, after conquering Nineveh and the Assyrian Empire, attacked and subdued Egypt, and then marched into Judæa, treating it as a province of Egypt, and took Jerusalem. Multitudes of the native people were sent as captive-slaves to Babylon, B. C. 588; and many massacres took place in the neighbourhood of the capital during the invasion.—It is to these occurrences that Jeremiah refers. He very graphically represents the spirit of Rachel, the beloved wife of the Patriarch Jacob, the mother of Joseph and Benjamin—whose body lay buried at Rama near Bethlehem—as bewailing the untimely destruction of her descendants.—Her lamentation is beautifully declared by St. Matthew to be renewed, and

the prophet's words fulfilled a second time, in the distress occasioned at Bethlehem and its neighbourhood by the cruel command of Herod.—The words of Jeremiah in the 31st chapter are full of references to that grand topic of consolation to the Israelite when in trouble,—the day of the Messiah.—“They shall come and sing in the height of Zion and shall flow together to the goodness of the Lord their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgins rejoice in the dance, both young men and old together I will satiate the soul of the priests with fatness and my people shall be satisfied with my goodness.....A voice was heard in Ramah, lamentation and bitter weeping; Rahel weeping for her children, refused to be comforted for her children because they were not Refrain thy voice from weeping and thine eyes from tearsthey shall come again from the land of the enemy; and there is hope in thine end, saith the Lord, that thy children shall come again to their own border.”—The true fulfilment of this prophecy is to be found in the coming in of the nations into the Church founded by our Lord, and their participating in the means of grace or hopes of glory deposited therein.—Inasmuch as the infants of Bethlehem were the first human beings that suffered death on account of Christ our Lord,—the Church founded by Him, set apart a day (Dec. 28,) to be observed every year in commemoration of them. The petition which we are taught to offer on that day is this:—“O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify Thee by their deaths; mortify and kill all vices in us, and so strengthen us by Thy grace, that by the innocence of our lives and constancy of our faith even unto death, we may glorify Thy holy name.”

Ver. 19. *When Herod was dead.*] He died in the thirty-seventh year of his reign and in the seventieth of his age B. C. 4, *i. e.* in the year in which our Lord was born. See note on ver. 25, Chap. 1. The order for the massacre of the infants was probably issued from his death-bed.

Ver. 21. *Came into the land of Israel.*] The whole of Palestine is sometimes called the Land of Israel, from its being the land, or a considerable portion of the land, promised to Abraham, the ancestor of the Israelites, and taken possession of by the descendants of the sons of his grandson Jacob or Israel. “Unto thy seed have I given this land, from the river of Egypt unto the great river the river Euphrates.” Gen. xv. 18. Here the southern portion of Palestine is meant, or what in later times was called *Judæa*, from its embracing the territory of the kingdom of Judah, and also the region possessed by the tribe of Judah. Palestine itself is the southern portion of Syria,—the country lying along the whole eastern shore of the Mediterranean Sea.

Ver. 22. *Archelaus did reign in Judæa.*] Archelaus was the son of Herod the Great. The Roman Emperor did not permit him to assume the title of King, but simply that of Ethnarch, *i. e.* Ruler of a nation. His rule was also confined to Judæa, Samaria, and Idumæa. In the tenth year of his reign, A. D. 7, the Jewish people, excited by his tyrannical conduct, procured his banishment at the hands of the Roman Emperor, to Vienna in Gaul, where he died.

—*Into the parts of Galilee.*] Galilee is the anglicised form of the name *Galilæa*, which denoted that part of Palestine lying between the northern portion of the Jordan and Phœnicia. Phœnicia was a narrow strip of country extending along the coast of the Mediterranean from the promontory of Carmel to the town of Aradus. The Governor of Galilee at this time was another son of Herod the Great, viz.: Herod Antipas; but doubtless his character was such as to render it sufficiently safe for Joseph and Mary with their sacred charge, to dwell at Nazareth, until the hour should come, when “He that was born King of the Jews” should publicly commence the establishment of his kingdom.

Ver. 23. *A city called Nazareth.*] This would appear from St. Luke (c. ii. 39), to be the place where Joseph and Mary had been dwelling previously to their journey to Bethlehem. “To turn aside” in verse 22, may mean “to return.” Nazareth was situ-

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terminating in Carmel, a bold landmark at the
entrance of the Bay of Acre.

— *He shall be called a Nazarene.* No
passage is to be found in the prophets declar-
ing that the Messiah should be a "Nazarene."
We learn, however, from several places in the
New Testament that, from some unexplained
cause, Nazareth had become a sort of by-word
of contempt among the Jewish people. Hence
St. Matthew may intend to embrace in one
term such expressions in the prophets as
these, used with reference to the Messiah:
"He was despised and rejected of men."—
Isaiah liii. 3. "For thy sake have I borne
reproach: shame hath covered my face."
Psalm lxi. 7.—"I am a worm and no man;
a reproach of men and despised of the peo-
ple." Psalm xxii. 6.

POETRY.

[Original.]

THE DUSTY BIBLE.

Come here, dear Bessie—Ellen—all—
I'll tell a tale so sad,
About a widow, who was left
With one fair little lad.

She dwelt beside a gentle stream;
And, though her cot was poor,
'Twas neat and clean, and roses fair
Climbed sweetly o'er the door.

Her soul was washed in Jesu's blood;
She loved His glorious name;
Content in poverty to dwell,
And bear His cross and shame.

And when her daily work was o'er,
Beneath a spreading tree
She'd sit, and teach her gentle boy
The way from wrath to flee;

And often in the silent night,
The widow's streaming eye,
While nature slept in calm repose,
Gazed prayerfully on high.

"Oh, bless my son! dear Lord," she'd cry;
"Change, change his sinful heart.
That, through Thy blood, we both may meet
In heaven, no more to part."

Years passed; and he in stature grew—
In every manly grace—
But, ah! no spark of love divine
Could the poor mother trace.

One morn, when smiling nature wore
Her richest robes of green,—
When on each flower and tender herb
The sparkling dew was seen;

Beside a stream 'hat gently flowed,
Where wild flow'rs sported gay,
Their frugal meal the mother spread,
For 'twas his natal day.

"God of all mercy bless thee, love,"
With tender tears, she cried,
"And take this precious book—His Word—
And by its truths abide:"

Tell me, thou'lt read one verse each day,
And ask the Spirit's aid,
So shall this weary heart find peace,
Ere in the dust 'tis laid."

"I will! I will! my mother dear;
Let but those eyes beam joy,
And I will every ill forsake:
Come, kiss thy wayward boy."

Alas! how frail are best resolves,
Unblessed by grace Divine!
In sin's broad road he onward went,
Nor sought th' inspired line.

In his neat room a lattice oped,
O'erhung with roses fair,
And many a sprig of jessamine
Perfumed the balmy air:

'Neath that the anxious mother laid
His Bible, with the prayer,
That He who knows our sinful hearts
Would make her son His care.

She longed to know if he e'er sought,
At morn or close of day,
God's Holy will from His own Word—
God's aid in life's rough way,—

Yet feared to ask. At last she thought
(To calm her anxious heart)
Upon an easy plan, that would
All that she sought impart:

Each morn, when she his chamber swept,
And made all neat and clean,
Untouched she would his Bible leave:
Then would the truth be seen.

Weeks glided on; the thick'ning dust
The truth too plainly spoke:
Tears swelled the widow's heart at night,
Tears bathed her when she woke.

Her fragile form was worn away
By grief and anxious care;
Like some fair lily, which the winds
Snap from its sisters fair.

Her couch they moved, where her dim eye
Could gaze on that loved book;
But ah! what agonizing pain
Beam'd forth in every look!

He never sought his mother's side:
In pain and grief she lay;
Whilst he, in pleasure's giddy round
Was gayest of the gay.

But lone she was not. There was One
Who heard her mournful cry—
One who in His good time would wipe
Each tear from her wan eye.

Strangers watched her dying form ;
And as her spirit fled,
A beam of heavenly joy and peace
O'er her pale face was shed.

Wildly her eye gazed on the book :
"My son!—!" she could no more :
They stoop'd to list; but her blest soul
Was on a distant shore.

Thrice had Sol's glorious orb gone down,
With many a golden ray,
When the vain youth, from pleasure's scenes,
Returned with footsteps gay.

But ah! from out the rustic porch
He sees a mournful train !
He speaks not; but the truth—too late—
Now on his full heart came.

Onward he went, until they reached
Near to the neighb'ring dell,
And then burst forth upon his ear
The low, sad funeral bell !

He stood beside the damp, cold grave ;
He heard the dust descend
On her who once had been his all—
A mother—father—friend !

No sigh burst forth—no trickling tear
Stole down his pale young cheek ;
And when they questioned him, he gazed,
But ne'er essayed to speak.

Homeward he wandered. No kind voice
Welcom'd him, as before ;
No gentle form, with tender smile,
Stood at the cottage door.

He sought his chamber; but e'en there
No peace the mourner found,—
For all things seemed to speak of her
Now 'neath the grassy mound.

In grief and wild despair, he clasp'd
His aching, fever'd brow ;
When oh ! his Bible caught his view,
And fast the tears now flow.

He took it to the glassy stream,
'Neath the low willow tree,
Where many an hour by her dear side
He sat in childlike glee ;

He read, whilst sobs and bitter sighs
Burst from his contrite heart :
Grace from on high to guide him on
The Spirit did impart.

And now he walks the narrow way ;
But oft the bitter tear
Will start, when memory brings back
His sin to her so dear.

But on the Saviour's dying form
He keeps his sorrowing eye,
And trusts through His bless'd blood to meet
His parent in the sky.

And thus, dear little ones, we see
God heard the widow's prayer ;
And may we all, like her in grief,
Cast on the Lord our care.

Oh ! listen to your parents' voice,
And seek God's Word each day ;
So shall He give you joy and peace,
Through life's tempestuous way.

MISSIONARY INTELLIGENCE.

DIOCESE OF NEWCASTLE.

We have been favoured with a copy of the following letter and statistical account of this diocese, recently received from Bishop Tyrrell. The letter is dated August 7, 1850 :—

"I hope soon to send a map of my diocese, with all the districts marked, and the names of places, that you may follow me in my tour. Follow me now from a place called Grafton to Armidale, Grafton being on a fine river, the Clarence, not many miles from the sea, and Armidale 140 from Grafton, on the highest level of what is called New England. My companion (a clergyman) and myself have four days to accomplish the 140 miles, no real road, and about ten or eleven cottages, or huts, at intervals on the line. We divide the days into thirty, and fifty, and sixty miles, with one day of rest between. We leave Grafton early in the morning, and ride to a station about eight miles, where we are to have service. After service, and a most hospitable meal, we ride twenty-two miles to the hut where we are to pass the night. The hut is of the most primitive kind : three rooms, all with earth floor, not a chair, but two or three rough stools. The poor woman—Irish—is dismayed at the high company that have come so unexpectedly upon her ; for though we sent a man early in the morning with corn for our horses, and to announce our coming, that the place might be clean, he had lost his pack-horse by the way, and we overtook him on our road. One of the rooms is made ready for me ; some tea, bread, and one egg. I tell the poor woman this is amply sufficient for us,—in fact, we settle not to eat the egg, but to have it hard-boiled, that we may take it with us, and divide it in the middle of our long day's ride on the morrow, when we expect to get no food.

After tea, all the persons in the place, and all that have heard of our coming, assembled for service ; and what a sight you would esteem those faces !—some old convicts, that may not have been present at any religious service for years ; and as I explain a parable to them, they listen with an intense motionless gaze, and you see the tear rise in the eye of one, and then another, as they are convinced of sin, and told of the promised pardon for all who repent. They leave the room ; and, after preparing everything for an early start before sunrise in the morning, I lie down on

the bed ; but the mind is so full of thought, that while my good clergyman is sleeping in the next little room, I do not close my eyes. Before dawn I rouse them up : the poor Irish woman prepares for our breakfast what she thinks a treat indeed, a dish of mashed potatoes ; and before the sun is up, myself and clergyman are leading the way on horseback, with my good Beaulieu servant Anthony following with his pack-horse behind.

We call at two huts on our way, to speak a few words of kind advice to the inmates,—one a party of shepherds, the other of sawyers ; and then, without rest during the day, as the sun sets, we are approaching the station where we are to rest. We find the house with some difficulty, after a ride of sixty miles, over what you would indeed call mountains ; and here we are uncertain whether they have had notice of our coming. The clergyman at Armidale promised to send word ; and though we learn on the way that the proprietor is absent, yet, as we come within sight of the cottage, we hear the dogs bark, and see the candles moving, and find at the door the overseer, who has made everything as comfortable for us as he could.

We have earned a good night's rest, and enjoy one ; and here we rest a day, that all the shepherds and settlers in the neighbourhood may assemble for service the next evening. The day is rainy ; but at seven in the evening the largest room is full. Three children are baptized. A poor woman has brought two many miles. Her husband was away on a journey, and how could she manage with her four children.—two at all hazards she will take to be baptized, and what will she do with the others ? There is no servant, no neighbour in whose care she can leave them ; so she locks them up in her hut, comes to the service, rejoices with tears to see the Bishop himself baptize her little ones, and then sets off for her home again, almost beside herself with alarm, lest anything should have happened to her children during her absence. The next day we accomplished the remaining fifty miles, so as to consecrate the church at Armidale on the Sunday."

LABRADOR, AND ST. JOHN'S NEWFOUNDLAND.

The *Society for the Propagation of the Gospel* has just published the twenty-sixth number of the series entitled *the Church in the Colonies*. It consists of two letters from the Clergymen who have been sent to fulfil the work of the ministry on the desolate shore of Labrador.

"London, Dec. 5, 1850.

Sir,—I have read with much pleasure and thankfulness to God—who has provided so worthy and devoted a man for the work assigned to him—the letter of the Rev. A. Gifford, conveying to the Bishop of Newfoundland, a report of his 'initial' labours on the coast of Labrador, and submitting his plans for the spiritual benefit of his scattered and, hitherto, destitute charge. It can scarcely be doubted, that its publication, as allowed by the Bishop, will be of service ; awakening the sympathies and calling forth the prayers of Christian people for the Missionary pioneer, and opening hearts and hands to assist the Bishop in establishing the Church, under the Divine favour, permanently and efficiently in that portion of his vast Diocese.

Mr. Gifford's simple and unaffected statements will make their way to, and meet a response in every Christian breast. Let me, however, according to your invitation, take this opportunity to say a word or two respecting my own charge and work in the same Diocese.

An old-established Mission like that of St. John's, and in a populous city, furnishes none of those novel, and, for their novelty, interesting incidents, which continually present themselves in a newly opened and generally unknown sphere of Missionary observation. Still, it may not be altogether uninteresting to your readers to learn from one of the Clergy to whose pastoral care St. John's is committed, that there are to be witnessed there some pleasing indications of His favour, without Whom man plans and labours in vain, accompanying and abiding upon even our poor exertions—I mean of the Clergy who are associated with me, under the Bishop, in the ministerial work and office in the capital of Newfoundland.

The services of the Church, which, since the consecration of our noble Cathedral, are celebrated daily therein, are attended by such a number of worshippers as proves these sacred opportunities to be appreciated, whilst on Sundays the limit to the congregation is the accommodation which the church affords.

There is an increasing body of regular communicants ; the Sunday-schools are well attended, and my curate and myself are assisted in them by a goodly company of serious and diligent teachers. The collections for the annual expenses of the church, as salaries of clerk and sextons, lighting and warming, made every month, and the yearly payments to the *Newfoundland Church Society*, [towards the maintenance of the Clergy of the Diocese, the building or repairing of churches, parsonages, and the establishment and support of schools, and the purchase of Bibles, Prayer-books, and the publications of the *Society for Promoting Christian Knowledge*,] supply gratifying evidences of the charity and goodwill of our people.

The tone of religion has, God be praised ! materially improved among all classes ; in affliction and in sickness the doors of rich and poor are opened to the Clergy, and we are privileged to meet with instances of deep and earnest pity, some of them which I only decline to detail, because the record of them seems unsuited for such a communication as this. I hope that both the spiritual and temporal interests of the *poor* are cared for. The communion-alms and other offerings of the pious and charitable, of which we are made the distributors, are expended on and for them ; in the cathedral church they have good, and relatively to the other classes in the congregation extensive accommodation ; their summons of a Clergyman in time of sorrow or trial, to a sick or dying bed, is promptly and cheerfully attended to.

Having spoken of the cathedral, let me add here, that all the seats in it are open and free ; no payment is required or accepted for them, or any of them ; rich and poor meet within its sacred walls on the same terms. The services in it are celebrated solemnly and simply, according to, as far as may be, but not beyond or against, the rule and order of the Church.

I cannot close this letter without assuring you, that I have neither intended nor wished to write boastfully, whether of myself, or of my brethren and fellow-labourers. If any good has been done by us, I trust that we give the praise and glory to Him to whom only and alone they are due ! And whatever good has been done or attempted, we feel that it is nothing in comparison of what might have been done, or at least should have been attempted ; and we humble ourselves before our God and Saviour, whom we have served so imperfectly.

Yours, very faithfully,

T. F. H. BRIDGE,

Archdeacon of Newfoundland and Labrador.

SELECTED ARTICLES.

THOUGHTS FOR THE LABOURER AMID THE
DIFFERENT OCCUPATIONS OF THE DAY.

GOING FORTH TO LABOUR.

"Man goeth forth unto his work, and to his labour, until the evening."—Ps. civ. 23.

God bids us labour, working with our hands the thing that is good, and not be slothful in business, but servent in spirit, serving the Lord; not with eye-service, but in singleness of heart, as unto the Lord. I thank Him that He has given me a lawful calling; and may He give me grace to act faithfully therein! And while I earn my daily bread, may I labour more earnestly for the meat that endureth unto everlasting life! May the Lord perfect in me the "work of faith, and labour of love, and patience of hope in our Lord Jesus Christ!" And may I labour always to keep a conscience void of offence towards God and towards man, and be always abounding in the work of the Lord knowing that my labour will not be in vain in the Lord!

While I earn my daily bread,
And the path of duty tread,
I'll richer blessings crave;
Seek the good that Christ can give,
Food whereby my soul shall live,
And live beyond the grave.

REAPING AND BINDING SHEAVES.

"Let us not be weary in well-doing; for in due season we shall reap, if we faint not."—Gal. vi. 9.

The time is come to put the sickle to the corn. While I reap the golden fields, and bind in my bosom the weighty sheaves, let me think with grateful heart on Him whose earth nourished the good seed, whose winds and rains cherished its growth, and whose sun ripened it. Will God thus provide for our bodily wants, and may we not much more look to Him to provide for our souls? Yes, he has made full provision for them in the Gospel of his Son.—There we find all we need to save us, to make us holy and happy, and to mature and ripen us for glory; that when the angels are sent to reap the earth, we may be bound in the bundle of life, and, like a sheaf of corn in its season, be gathered into the heavenly garner.

In hope we plough'd, and set our seed
Into the fruitful field,
That with a blessing from above,
It might rich harvest yield.

And now the harvest days are come,
Let thankful joy abound,
To Him whose bounty gives us all,
And has our labours crown'd.

FINISHING HARVEST.

"They sing before thee according to the joy in harvest."—Is. ix. 3.

The last load is housed—we shout for joy. Our God shows us how he further expects us to show our gratitude to Him for the abundant blessings, even by serving Him joyfully, and with gladness of heart. And well may we

be glad to serve Him, for all his commands tend to make us more and more holy and happy. Those who serve the Lord may be compared to this good and useful corn, which has been growing and improving daily, till it is fully ripe. Thus the good man grows in grace, till he is ripe for glory, and prepared to shine forth in the kingdom of his heavenly Father. O that we were all so! and that none could be found amongst us, wicked and worthless themselves, and wounding and corrupting others, like worthless tares, whose end is to be burned! See Matt. xiii. 24—30. 36—43.

O that thy loving bounties, Lord,
May draw us nearer Thee.
With grateful hearts Thy will to do,
Thy joyful servants be!

And when the harvest of the Lord
In the last day shall come,
May we be ripe through grace Divine,
To share a heavenly home!

THRASHING AND WINNOWER.

"He that thrasheth in hope should be partakers of his hope."—1 Cor. ix. 3.

I ply now, flail with all my strength to thrash out the corn, and to free it from the chaff, so must I labour hard to free my heart from the chaff of sin; but it requires a stronger arm than mine to do that, for sin cleaves closer to the heart of man than the chaff to the wheat. But we are told of one who can thoroughly purge his floor, and gather the wheat into his garner. May that good Saviour of his mercy and grace now separate me from my sins, and set me apart for Himself, that I may not share the doom of the wicked, and be driven away like the chaff! See Matt. iii. 12.

O Lord, thy powerful aid impart,
To free from sin's vile chaff my heart;
Sin is my deadly foe;
O cleanse me from it now I pray,
Take both the guilt and power away,
And saving grace bestow!

THE BURIAL SERVICE.

"When I was curate of St. James's, Bristol, I read the funeral service over nearly a thousand graves within the short space of rather less than six years. My mind often felt depressed by the apparent unconcern of those who wore the garb of mourners, and at the indifference, and even levity of the numerous passengers, to whom the spectacle of an open sepulchre was familiar. I used frequently to observe persons gazing idly from the windows of habitations which surround the burial-ground on every side, and wondered to myself what might be their feelings.

One part of St. James's Church-yard is separated from the houses only by a narrow road: on that side the work of death most frequently required my attendance, because there were deposited, in their crowded and scarcely separated graves, the numerous deceased paupers of that popu-

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lous parish. Into one of those houses I was summoned, on the last day of January, 1823, to visit the wife of a respectable tradesman, who there carried on his business. She had been confined to her room by pulmonary disease through the winter, and she lingered to the beginning of March. The window of her chamber looked into the field of graves, and was sufficiently near for her to hear my voice when I read the service over the departed poor. She was induced to take her prayer-book and stand or sit by the window, and follow me through the solemn liturgy of the dead. This was the happy moment of first enlightening her own soul as to its own state, and conducting her to the Saviour in whom she found pardon, peace, and at last eternal life. Her living and dying testimony was most clear and satisfactory. It was truly delightful to listen to the humble, scriptural, and instructive details of her experience. It might be said with truth, that it was the daily tolling funeral knell which called her soul to Christ, and that the seed of everlasting life was wafted to her heart from the grave.

I seldom fail to think of this fact, when I am engaged in the solemn service of the dead; it has frequently encouraged me to hope, that the repetition of our well-known formularies may be of more benefit to the spectators than we are inclined to expect."

THE PERVERTED APPLICATION OF SCRIPTURE.

Your letter by last post surprised and grieved me. This instance shows the danger of leaning to impressions. Texts of Scripture brought powerfully to the heart are very desirable and pleasant, if their tendency is to humble us, to give us a more feeling sense of the preciousness of Christ, or increase our confidence in the power and faithfulness of God. But if they are understood as intimating our path of duty in particular circumstances, or confirming us in purposes already formed, not otherwise clearly warranted by the general strain of the word, or by the leadings of providence, they are for the most part ensnaring, and always to be suspected. Nor does their coming into the mind at the time of prayer give them more authority in this respect. When the mind is intent upon any subject, the imagination is often watchful to catch at anything which may seem to countenance the favourite pursuit. It is too common to "ask counsel of the Lord" when we have already secretly determined for ourselves; and in this disposition we may easily be deceived by the sound of a text of Scripture, which, detached from the passage in which it stands, may seem remarkably to tally with our wishes. Many have been deceived in this way; and sometimes, when the event has shown them they were mistaken, it has opened a door for great distress, and Satan has found occasion to make them doubt even of their more solid experiences. I have often talked to — upon this

subject, though without the least suspicion of anything like what has happened. As to the present case, it may remind us all of our weakness. I would recommend prayer, patience, and much tenderness, joined with faithful expositions.—*Newton.*

A WHOLESOME USE OF CALAMITIES EXEMPLIFIED IN MR. (AFTERWARDS SIR JAMES) MACKINTOSH'S VIEWS ON THE DEATH OF HIS WIFE.

The shadows of sickness were meanwhile falling on Mr. Mackintosh's own home; and, soon after his return from Baconsfield, his affections were tried by the severest domestic calamity that could befall them. While slowly recovering from the birth of a child, Mrs. Mackintosh was attacked by a fever, to which she soon fell a victim, leaving three daughters. The account of his loss, and his immediate feeling upon it, will be best seen from the following extract from a letter to Dr. Parr, written while the infliction was recent, dated Brighton, April, 1797:—

"I use my first moment of composure to return my thanks to you for having thought of me in my affliction.—It was impossible for you to know the bitterness of that affliction, for I myself scarcely knew the greatness of my calamity till it had fallen upon me; nor did I know the acuteness of my own feelings till they had been subjected to this trial. Alas! it is only now that I feel the value of what I have lost. In this state of deep but quiet melancholy, which has succeeded to the first violent agitations of sorrow, my greatest pleasure is to look with gratitude and pious affection on the memory of my beloved wife, and my chief consolation is the soothing recollection of her virtues. Allow me, in justice to her memory, to tell you what she was, and what I owed her. I was guided in my choice only by the blind affection of my youth. I found an intelligent companion, and a tender friend; a prudent mistress, the most faithful of wives, and a mother as tender as children ever had the misfortune to lose. I met a woman who, by the tender management of my weakness, gradually corrected the most pernicious of them.—She became prudent from affection; and, though of the most generous nature, she was taught economy and frugality by her love for me. During the most critical period of my life she preserved order in my affairs, from the care of which she relieved me. She gently reclaimed me from dissipation; she propped my weak and irresolute nature; she urged my indolence to all the exertions that have been useful or creditable to me; and she was perpetually at hand to admonish my heedlessness and improvidence. To her I owe whatever I am; to her, whatever I shall be.—In her solicitude for my interest she never for a moment forgot my feelings, or my character. Even in her occasional resentment, for which I but too often gave her cause, (would to God I could recall those moments! she)

had no sullenness or acrimony. Her feelings were warm and impetuous, but she was placable, tender, and considerate. Such was she whom I have lost; and I have lost her when her excellent natural sense was rapidly improving, after eight years of struggle and distress had bound us fast together, and moulded our tempers to each other; when a knowledge of her worth had refined my youthful love into friendship, before age had deprived it of much of its original ardour;—I lost her, alas, (the choice of my youth, and the partner of my misfortunes,) at a moment when I had the prospect of her sharing my better days.

"If I had lost the giddy or thoughtless companion of prosperity, the world would easily repair the loss; but I have lost the faithful and tender partner of my misfortunes, and my only consolation is in that Being, under whose severe but paternal chastisement I am bent down to the ground.

The philosophy which I have learnt only teaches me that virtue and friendship are the greatest of human blessings. It aggravates my calamity, instead of consoling me under it. *My wounded heart seeks other consolation*—Governed by these feelings, which have in every age and region of the world actuated the human mind, I seek relief and I find it, in the soothing hope and consolatory opinion, that a Benevolent Wisdom inflicts the chastisements, as well as bestows the enjoyments of human life; that superintending Goodness will one day enlighten the darkness which surrounds our nature, and hangs over our prospects; that this dreary and wretched life is not the whole of man; that an animal so sagacious and provident, and capable of such proficiency in science and virtue, is not like beasts that perish; that there is a dwelling-place prepared for the spirits of the just, and that the ways of God will yet be vindicated to man. The sentiments of religion which were planted in my mind in my early youth, and which were revived by the awful scenes which I have just seen passing before my eyes in the world, are, I trust, deeply rooted in my heart by this great calamity."

MORNING.

"I laid me down, and slept, and rose up again; for the Lord sustained me."

Whilst it is dark the birds sleep quietly in the trees; and you, children, sleep quietly too in your beds. The same God that keeps the birds safe, keeps you; He gives sleep to all His creatures, whilst He watches over all.

When the sun rises, the birds wake up and begin to sing among the branches. Then, too, you must awake from your sleep; you must get up and bestir yourselves. The birds welcome the new day with their songs; they seem to praise Him who made them. When you awake, you should lift up your souls to God; for God has given you souls as well as voices. The birds praise God without knowing Him; you ought to praise Him because you

know Him. You should thank Him for your good night's sleep, and for letting you see the light of another day. The birds are cheerful, because they are without care; they have no fears for the morrow. God feeds them day by day; they take what He gives them, and spread their wings to fly, and stretch their little throats to sing. You are fed daily by God; for He teaches your parents to get food for you. They work for you, and take care of you; and you can live, as the birds do, without care. The birds are gay, because they mean no ill; they bear no malice, they plot no mischief. So you may be gay and merry-hearted, if you have no bad thoughts to hide, no pride and anger to trouble you. The birds do not know what will happen to them from day to day; nor do they fret themselves about what is coming,—they never think of it.—They never think of dying; they will die some day. You do not know what will happen to you while you live; but you know that some day you will die. And you know that through your life many evils might happen to you which you could not keep yourselves safe from. But you may be as free from care as the birds are; for God takes the care of you upon Himself. You need not fret nor fear. You need not think it sad that you must die some day; for God takes care of Christians all their life long, and gives a better portion after death, if they have lived like Christians here. You need not take care for the morrow, because our Saviour Christ has said, "Behold the fowls of the air," &c. Matt. vi.

Christian children may live like the birds of the air—taking their daily food as it is given them, praising God as well as they are able, living among the pleasant trees and in the fresh air, having light hearts and quiet consciences.

"Who blusheth not to hear the birds every morning how sweetly and solemnly they sing their praises to God, and is so dull himself to do the like?"

KINDNESS.

In a world wherein even the heirs of eternal life have so much of tribulation to endure, how desirable is a spirit of kindness, to relieve, to support, and to assist each other in our pilgrimage to heaven. There are few hearts so hard, few spirits so churlish, as not to be affected by kindness.—A kind thought is influential, a kind word is encouraging, and a kind deed is at all times a blessing.

Many years ago, I spoke a few kind words to a young woman who was in ill health. The words were but few; but though years rolled along, they were never forgotten. The poor girl remembered them; and, when stretched on her deathbed, she expressed an earnest desire to see me. I went directly; when she told me, that the words I had spoken to her when unwell, many years ago, had led her to believe that I would not be unwilling to render her a deed of kindness in her dying hour.

The young woman was looking forward to an eternal world, with a mind rightly directed to the Friend of the contrite in heart, who can support those who trust in Him, in death as well as in life. But one thing lay heavy on her mind: she had for some time been at variance with a friend who had judged her unjustly, and treated her hardly. This had led her to unkindly feelings. To forgive and be forgiven, and to die in peace with her estranged friend was the desire of her soul. I think that I was eloquent in pleading her cause, for I brought her erring friend a contrite penitent to her dying bed. They wept, they prayed, they forgave each other; they read the words of God together; and, in a few days, with a mind impressed with a sense of God's abundant mercy in Christ Jesus towards her, the young woman died in the presence of her reconciled friend, calmly and confidently committing her spirit into the hands of her Redeemer. I saw her dust committed to the ground, and never have I passed her grave without calling to remembrance the exhortation, "Be kindly affectionate one to another!" Rom. xii. 10.

How many a life has been beclouded! how many a death has been rendered unhappy by unkindness! If we hope for mercy, we should show mercy. If we have received kindness, we should render kindness to others. Let us take a review of our past lives, and see if there have been no unkind words on our part that we can recall? no unkind deeds for which we can atone? We ought, unquestionably, to live in peace with God, and in charity with all mankind; and if we think aright of the amazing grace of the Redeemer, in pardoning our manifold offences, we shall be desirous to obey his merciful exhortation,—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you," Matt. v. 44, bearing in mind the affectionate ejaculation, "Be kindly and affectioned one to another."

MUCH IN LITTLE.

SOME ADVICE AS TO FRIENDSHIP.—Deliberate long before thou consecrate a friend; and when thy impartial judgment concludes him worthy of thy bosom, receive him joyfully, and entertain him wisely; impart thy secrets boldly, and mingle thy thoughts with his. He is thy very self, and use him so; if thou firmly think him faithful, thou makest him so.—*Quarles*.

THINK AS WELL AS READ.—Too much reading and too little meditation may produce the effect of a lamp inverted, which is extinguished by the very excess of that aliment, whose property it is to feed it.—*Anon*.

"THE WAY, THE TRUTH, AND THE LIFE."—Jesus is the way by His example, the truth by His word, and the life by His grace. Out of this way there is nothing but wandering, without this truth nothing but error and deceit, and without this life, nothing but death.—*Quesnel*.

"THE UTTERMOST" AND "IN NO WISE."—"We must follow the believer into all the intricacies of his experience, before we can understand the full meaning of the word, *in no wise*; how impossible to weary or tire out His love by all our backslidings and ingratitude. 'No wise' and 'uttermost' are two words the believer takes his life to learn. Not one has ever outstretched His *uttermost*, or wearied His *no wise*."—*Lady Powerscourt*.

THE PULPIT AND THE READING-DESK.—Jon Wesley said to one of his followers, who urged upon him the deficiencies of some of the clergy, as a cause of separation,—
"If you have nothing but chaff from the pulpit, you are abundantly fed with the finest of wheat from the desk."

A HAPPY DEATH.—(A FACT.)

"Look unto Jesus."—Heb. xii. 2.

"Look unto me, and be ye saved."—Is. xlv. 22.

"Pray!" said a mother to her dying child;

"Pray!" and in token of assent he smiled.

Most willing was the spirit: but so weak

The failing frame, that he could scarcely speak.

At length he cried, "Dear mother, in God's book

Is it not written,—Unto Jesus look?

I can look up; I have no strength for prayer;—

"Look unto me, and be ye saved," is there."

"It is, my child; it is. Thus saith the Lord;

And we may surely, safely trust his word."

Her son looked up,—to Jesus raised his eyes,

And flew—a happy spirit to the skies!

"IS IT NOT A LITTLE ONE?—A FABLE.—A man carried his watch to the maker, saying, that it would no longer keep time rightly. The maker took a large glass and looked carefully into the works, until he espied a grain of sand among the small wheels. Then said he, "I have found the mischief. I can cure the watch." Then the grain of sand said, "I am such a small thing, and take so little room, I cannot hurt the watch. If ten, if twenty of us were here we might do harm, but I am only one; let me stay where I am." But the wise maker took it out, and said, "You one little grain spoil all my work, and are only more mischievous because few can see you."

Children,—one little lie, one little lust, pride, vanity disobedience, unthankfulness,—such a little one, that no one but yourselves know of it, spoils all your best service in the sight of God.

FREQUENCY in prayer is a principal mean to fix and transform the mind into holiness, and to procure the mortification of sin; because it excites and exercises in us those graces of the Holy Spirit, which oppose and weaken indwelling sin; and the soul is raised up into a more eager pursuit of communion with God, of love and delight in holiness, and contempt of this world, in prayer, than in any other duty. It also procures the grace of God, which is both necessary to keep us from falling, and to recover us when we are fallen, and to extinguish all the fiery darts of Satan.

A CHILD'S DREAM: A TRANSLATION.

The evening of a very warm sultry day was closing in, the birds were all gone to roost instead of skimming lightly through the air, and even the boughs of the hedges were gradually becoming more and more still. A poor little boy of twelve years old, very scantily dressed, came along, crying as he walked, and saying in a very sad low voice, "Where shall a poor deserted orphan go? I have no home to turn to, and am so entirely alone in the world, that there are no lips to kiss mine, no eyes to look kindly and watchfully after me. Oh! if I had but been put in the churchyard the same day my dear mother was laid there, then I should not have to wander about by myself all the long day, going from door to door to beg a mouthful of bread and a night's lodging! I am a poor deserted child. No one will ever care for me again. I am in a strange country. What shall I do?"

While he said this, he sat down, quite tired out, under a tall shady tree. His feet were sore from walking on rough gravelly roads with scarcely a bit of shoe or stocking, and his weary head sank on a mossy stone that lay by his side. Now he felt more comfortable. He did not see the dusty lane he had walked along, but he felt as if the little hillock he rested on was changed to his departed mother's lap; as if he was again a happy careless child, encircled by tenderness and love. The bushes and trees round him rustled softly; and at last it seemed as if a soft hand touched his eyes and took away the mist before them, so that he saw a beautiful sight. The sky was shining and bright, as if the sun had just risen; many kind-looking forms seemed to come out of the clouds and move among the flowers; all seemed busy and earnest in their different employments. At first he thought they looked like the peasants of his own country, but soon his eyes seemed to see clearer and clearer, and he became aware that these friendly beings were the angels of God on high, seeking what good they could do all around on the earth on which they had so suddenly arrived. Some brought vessels of water, and sprinkled it like fine dew on the thirsty grass. Every herb and flower was taken care of by these good angels: the modest lily of the valley seemed to raise its bells, as if to thank those who took care of it; and the sweet moss-rose smelt still fresher and sweeter when its guardian had looked to see if it wanted any care. Even the smallest flowers were watched over by the same kind hands; they gave the violet and the primrose rain to refresh them, and made the little daisy lift up its head.—The boy heard a slight noise in the trees; and on looking up, he saw that the angels were there also; that they went quietly up to the sleeping birds, and strewed food near their nests, so that they could easily find it. They then went on to look at a butterfly, who did not seem able to open his tender wings, and placed him carefully on a sweet-pea,

where the warm sun did him so much good that he soon spread himself out and flew merrily from one flower to another according to his fancy. The tender care of these gentle beings watched over everything, and their breath even seemed to spread new life over hill and dale.

The boy raised his eyes and looked above him, as if he wished to raise his heart and voice also in thanks and praises towards heaven. His eyes met those of an exceedingly mild and benevolent countenance, which smiled on him, and then spoke as follows:—"How could you, my child, deceive yourself by fearing you were deserted, when I am always at your side, and have been your guardian angel from the beginning of your life until now? Is not everything that you see cared for and protected by the God of love and mercy?—and yet you could weep and complain that you were deserted? Look at the lilies of the field and the fowls of the air, which are all known by your heavenly Father, and consider whether man, or the child of man, made in his Creator's own glorious image, ought ever to tremble and despair? Oh, be not so faint-hearted! believe and trust in God! There is not a grain of sand by the sea-side that is not known to Him, and everything that breathes and moves is written and numbered in the book of life. Fear no more, then! Trust in God: He will guard you and keep you, even to the end of your life!"

"I believe; I trust; I will never fear again," cried the boy. But while he spoke these words and stretched his arms towards his heavenly friend, the mist came again more thickly over his eyes, and he no longer saw either the figures of the angels or the many lovely flowers; but there was no peace in his heart. He felt happy and contented. It was as if on a dark night the moon had suddenly risen, dispersing the clouds and making everything light again.

Day had long dawned and the sun was high in the heavens before our little foreigner waked from his happy slumber; and when at length he had rubbed his eyes till they were opened, he saw the lane in which he had walked the previous evening, and looked in vain for all the sights his dream had placed before him. No angel was to be seen; but instead, an honest sturdy old shepherd stood over him and watched him in silence. "Will you go with me," he said at last: "My own children are far away from me, and I want some one who will help me to tend my flocks, and will love me and help me as I grow old?" "Father!" said the poor boy, while tears of gratitude filled his eyes, and he stretched out his hand to the kind old man. "Yes, I will be your father," said he: "if you are indeed left an orphan, follow me to my cottage; it shall be your home from this time." The boy took hold of his hand and went with him; but in his heart he thought of his dream, and doubt and despair gave way before the firm trust in the mercy and loving-kindness of

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God, which now took deep root in his soul, and inspired him with confidence and peace amidst all the future changes of his life.

THE BENEFIT OF GOOD EARLY IMPRESSIONS.

When the prodigal son came to himself, he thought upon the happiness of his father's house; he recalled the innocent recollections of his infant years. In all such cases, there is a return to past impressions. An eminent Christian, the great Saint Augustine, has left us the instructive record of his early training, his subsequent wanderings, and his final restoration. There is one inimitable passage, full of hope and consolation for anxious and afflicted parents. His excellent mother was in deep affliction for his youthful errors; in her sorrow she consulted the good and pious Archbishop of Milan; and his reply should never be forgotten:—"Fear not, my daughter," said the venerable Ambrose; "it is impossible that the child of such tears should perish." This child, wanderer though he had been, lived to become a most distinguished object, and champion, of the converting grace of God; a disciple of the school of the converted St. Paul, no less remarkable than was St. Chrysostom of the school of the beloved disciple.—*Jebb.*

THE PSALTER.

The subjects treated of in the entire collection of the Psalter, embraced every diversity of condition that can characterize either domestic or public life. We have hence numerous examples of the sigh of penitence and contrition; the chastened meekness of resignation; the holy opportunity of prayer, the sustaining confidence of faith, the energetic shout of thanksgiving; descants on the attributes of God, and the general course of His providence and His grace; on the regularity and picturesque beauty of the seasons; on the wonderful structure and phenomena of the heavens, the earth, and the ocean; the peaceful quiet of rural and pastoral life; the war and violence of the tempest, and the terrors of the mariner when in danger of shipwreck. And, as the national events that are occasionally brought forward, extend from the time of Moses to that of Ezra, the Psalms may be contemplated as an abstract of Jewish history, through the whole of this period; the incidents chiefly adverted to, many of which are dwelt upon at great length, and described in the most glowing and impressive colours, being the Egyptian bondage, and the miraculous deliverance from it: the signs and marvels performed while journeying to the land of Canaan, from the passage of the Red Sea, to the overthrow of the devoted nations on either side of the Jordan; the calamities that pressed upon David on his entering into public life, and during his proscription by Saul; the wonderful series of his triumphs; his consecration of Mount

Zion, and removal of the ark to the tabernacle then erected for its reception; his reveries under the overwhelming influence of an infidel and traitorous faction, in league with a part of his own family; his inauguration of Solomon into the real dignity as his successor; the celebration of the marriage of the latter, apparently with the princess of Egypt; occasional interpositions of miraculous power in several subsequent periods of emergency; especially during the reigns of Jehoshaphat and Hezekiah; penitential cries for relief, during the Babylonian captivity; festal and triumphant eulogies on the marvellous deliverance from that humiliated state; and the anthem of exulting praise on the rebuilding and opening the temple, and re-establishment of the walls of Jerusalem. But by far the most important features of the Psalms, to the present and all future times, is their figurative or parabolical character; the secondary sense, in which they prophetically describe, in lineaments that can seldom be mistaken, the life and offices of the Redeemer, the whole mystery of salvation by Christ Jesus.

OUR GREAT EXAMPLE.

How often we hear the service for the Baptism of Infants read in the Church, yet how seldom do we pay that attention to it which we should do if we thought how much of it concerned *ourselves*! Yet it does all concern us, for we have all taken upon us these vows if we have been confirmed; and if not, yet all who have been baptized should feel that *they* are bound to remember *always*, that "baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto Him."

Now how simple is this language; any one, however ignorant, who hears the minister read these words can understand them, and should try to act according to them. Let us then think for a few moments, how can we who are so sinful, follow the example of the pure and holy Jesus? Yet we are told that we must be made like Him, if we should go where He is; and as we all wish and hope to go to Heaven, surely it must be possible, and is most desirable to learn how we may follow his steps.

1st, Then, let us read His life in the Gospel; unless we do this, we cannot *copy*; we cannot work according to a pattern, unless we keep the pattern before us, and constantly *look* at it. Here then is our first rule, to read the Scriptures, especially the account of the life of Jesus; and

2ndly, When we read it we must *mark* the things in which we can and may follow his example. We cannot *heal* the sick, but may we not be kind to them, and visit and relieve them as far as is in our power?

"He went about doing good;" now, how far do we strive to copy Him in this? Alas! how many of us go

about doing *evil* or *speaking* evil, doing *nothing*, or doing what we know to be *wrong*; selfishly thinking only how to do good to *ourselves*, and forgetting the wants of others?

But perhaps it will be easier for us to think only of *one day*, and to look how our Lord passed his day while on earth; we will look into St. Mark's Gospel chap. i. 35.

"In the morning, rising up a great while before day, he went out and departed into a solitary place and there prayed."

Now here is one thing in which we can follow his example, "he rose up before day." How many of us waste hours long after day in sloth?—or if we rise, rise to our work and business *without* praying; while He who had no sins to pray against, and no wickedness to fear within, yet found it needful and profitable to rise early to pray. [See also Luke v. 16.]

"He went into a *solitary* place." Many people go to Church and appear to pray, who yet never pray in *secret*; yet though *both* public and private prayers, as we shall see, were practised by our Lord, He always warned his disciples against praying *only* to be seen of men, while they neglected to worship their Father who seeth in secret. And now let us take another part of our Lord's day. [See John viii. 2.]

"Early in the morning he came again into the temple and taught." He knew that his time on earth was short, and that He had a great work to do; He therefore *lost no time*; He neglected no opportunity of doing good to the *souls* of men. As it was the custom of the Jews to go to the temple every morning to worship, He knew that He should find many who would need his teaching; and in the outer courts of the temple, when the hour of prayer was over, He stationed himself, to be ready to speak the words of exhortation to the worshippers as they left the House of God.

Now here it will be said we *cannot* follow his example, we are too sinful ourselves to teach others; but we may *copy* his conduct even in this point. We may, like Him, watch for opportunities of speaking a word in season to our friends and neighbours, in all gentleness and meekness, striving to turn those who are straying from the right path from the error of their way. A kind reproof may, by God's blessing, be the means of saving a soul from death; and at all events we are taught by our Lord's example to *try*.

Again we read in Luke iv. 16, that "*as his custom was*, he went into the synagogue on the Sabbath day."

Though He so fervently prayed in secret, yet He did not forget that others can only derive benefit from example; and therefore He neglected not the public worship of God in the synagogue, where the Jews always resorted, to show them that He valued also the public and social worship of the sanctuary. He, who declared that He came not to

destroy, but to fulfil the law, was obedient to the law for man. He was circumcised, He was baptized, He paid tribute, and, as we here read, He kept holy the Sabbath day.

These few instances will suffice, though multitudes more might be given, to show how our Lord's daily life may, and ought to be the rule of ours. But, as we are taught in our catechism, we cannot do these things of ourselves, nor walk in the commandments of God, nor serve Him, without his special grace, which we must learn at all times to call for by diligent prayer. Let us then earnestly beseech Almighty God, who hath given his only Son to be unto us both a sacrifice for sin, and also an example of godly life, that He would give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. Amen.

A DISSENTING MINISTER AT CHURCH.

A Correspondent states that a Dissenting minister of London, one of the most popular of his class, but who is usually considered to entertain bitter hostility and has certainly uttered very strong anathemas against the Church of England, had occasion, a few months since, to be absent for a short time in the country. On his return, it came out in conversation with a friend, that on the preceding Sunday he had attended the service of the parish Church where he had been staying. This called forth the exclamation, "What! You go to Church, Mr. —." His reply was as follows, "Yes, I seldom lose the opportunity when I can embrace it, *for it always does my soul good*, and I scarcely ever hear those beautiful prayers without being moved to tears!" "I am quite aware," adds our Correspondent, "that such sentiments as these, attributed to one, regarded by all who knew him as an avowed enemy of the Church, require authentication, and I therefore enclose you my name and address, with the name of the gentleman alluded to."

MONEYS RECEIVED, on Account of the Young Churchman, since last publication—Rev. S. Givins, 2s. 6d.; James Menet, Esq., 2s. 6d.; Rev. J. G. R. Salter, 5s.; Church of the Holy Trinity, per Rev. H. Scadding, 30s.; Rev. Mr. Mitchele, per Mr. Harrison, 2s. 6d.; Rev. Hy. Patton, 2s. 6d.; F. M. Hill, Esq., 5s.; J. W. Brent, Esq., 2s. 6d.; Rev. G. S. Jarvis, B. D., 5s.; Rev. J. Taylor 25s.; Rev. H. Brent, 5s.; H. U. Davies, Esq., 15s.

Printed and Published monthly, by A. F. PLEES, at the Office of *The Church* paper, No. 7, King Street West. Price, 2s. 6d. per annum. No orders filled unless accompanied with remittance.

The Young Churchman

"Feed my Lambs."

No. 6.]

TORONTO, MAY 1st, 1851.

[PRICE 3D.]

[Original.]

Grassdale.

CHAPTER V.

THE DAWNING OF BETTER DAYS.

One evening, some months after the erection of Deacon Growler's platform, Charles Beverly was perusing in the *Church* newspaper an account of the ordination which had recently been held in Toronto. Something in this article appeared to interest him in no ordinary degree; for, laying aside the journal, he knelt down, and with an expression of devout gratitude beaming in his countenance, engaged for some minutes in silent prayer.

The tidings which thus filled the heart of Beverly with holy gladness, were indeed well calculated to produce such an effect. One of the newly commissioned ambassadors of the Cross had been appointed by the Lord Bishop to the pastoral charge of Derwent, the District in which Grassdale was situated, and the paper conveyed the additional intelligence, that Mr. Clarendon, the clergyman in question, had arranged that his letters &c. should be directed to that village.

Here, then, were two special answers to the supplications which Charles had so long been offering up to the Divine Head of the Church. Not only were the wandering sheep in that section of the Diocese to be provided with a shepherd, but Grassdale was to be his head-quarters. "What shall I render unto Thee for all Thy benefits?" exclaimed the thankful Churchman; "Thou hast anointed my head with oil, and my cup shall be full. Thy loving kindness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever!"

It is proper here to mention that, for some

years preceding the period of which we are speaking, Beverly, and some other members of the Anglican communion in that region, had been memorializing their Bishop to supply, if possible, their spiritual necessities, and had become bound to contribute a stated annual sum towards the maintenance of any clergyman who might be appointed to watch for their souls. Localities which could plead prior, if not more pressing claims, had however to be attended to; and it was only owing to a happy combination of unanticipated circumstances, that his Lordship was enabled to make the arrangement above referred to.

Hence it was that the good tidings came so unexpectedly to the knowledge of Beverly, who had almost begun to give way to the pining heart-sickness of delayed hope.

Christian happiness is far removed from solitary selfishness. The man who has received a communication of spiritual blessings from the ever open treasury of Jehovah, cannot rest till he has made others participators in his joy. Even as the flower, refreshed and cheered by the gracious dew, acknowledges the boon by diffusing around the fragrance thereby imparted to the leaves.

Late, therefore, as was the hour, Beverly set forth to impart to some of his neighbours, holding congenial views with his own, the intelligence which he had received. Many a homestead was made more gladsome by his mission of love; and preliminary arrangements were entered into for receiving the new Pastor, and the performance of divine service.

On his return, Charles (who was on horseback) had to direct his course through a rough and muddy side-road. The night

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though mild was profoundly dark, and it was with some difficulty that he managed to make his way, familiar as he was with every foot of the ground.

At a short distance from home his attention was arrested by the voice of some one calling for help; and on approaching the spot from whence the sound proceeded, he found a person standing beside a one-horse wagon, which had been upset in a deep and miry hole. Charles at once was convinced that without lights and assistance it would be impossible to extricate the vehicle; and, inviting the stranger to accompany him to his dwelling, he promised to furnish the necessary aid.

On entering the house, Beverly discovered that his guest was a slenderly-made clerical-looking personage, with a countenance expressive both of benevolence and firmness. Apparently not more than twenty-five years had passed over his head; and he exhibited that air and bearing so difficult to define, and yet so unmistakeable, which invariably marks the gentleman and the scholar.

The stranger having performed the ablutions which his mishap had rendered absolutely necessary, expressed some anxiety to know whether any communications were in waiting for him at the post-office. "It is too late now, sir," said Charles, "to learn to-night; but if you favour me with your address, I shall cause inquiries to be made early in the morning."

We shall not to attempt to describe the feelings of the host when he heard his guest pronounce the name of *Clarendon*. "What!" he exclaimed, "are you indeed the pastor for whose coming we have been praying so long!—" More he would have added, but his feelings grew too strong for utterance, and sobs and tears of joy alone could express the emotions which agitated his breast.

It is hardly necessary for us to say that ere that household sought repose, the vesper sacrifice of prayer and praise was duly offered up. Sweetly and refreshingly as water to a thirsty pilgrim of the desert did the long unheard sounds of the Liturgy, spoken by a clergyman, fall upon the ear of

Charles Beverly. Never did his heart feel so tender—never did the flame of his spiritual love burn with a purer or warmer flame. Long years of privation were forgotten: he felt as if he were once more in the Gospel-blessed home of his boyhood!

[Original.]

THE CHURCH SCHOLAR'S NOTES ON THE NEW TESTAMENT.

The Gospel according to St. Matthew.

CHAPTER III.

Ver. 1. *In those days.*] St. Luke specifies the precise date, viz., the 15th year of the reign of Tiberius Cæsar, i. e. A. D. 26. Our Lord was at this time about thirty years of age. At this age, according to the Jewish law, a priest might enter upon the public ministry of the Church.

—*John the Baptist.*] So called among Christians, to distinguish him from John the Evangelist. That he should baptize persons was no new thing. The Jews were accustomed to baptize proselytes from the neighbouring nations. Those who received John's baptism would profess themselves to be expectants of the speedy approach of the Messiah, who would restore again the kingdom to Israel, and make all things new.

—*the wilderness of Judæa.*] The desert of Judæa extended along the west side of the Dead Sea, from the ford at its southern extremity to its northern termination, and then some distance along the west bank of the Jordan. It was a high, rocky region, intercepted by deep ravines, through which several torrents from the hills enter the Dead Sea; as for example, Kedron, which flowed under the walls of Jerusalem. There were towns and villages, and very fertile spots, in this "desert" or retired region. In Joshua (xv. 61, 62), the catalogue of cities or towns, falling to the lot of the tribe of Judah, gives, among other names,—“In the wilderness, Beth-arabah, Middin, and Secacah, and Nibshan, and the city of Salt, and En-gedi; six cities with their villages”—i. e. their suburbs; so that it is plain, that

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the expression, “the wilderness,” is not used to denote a region utterly desolate, as we are apt to imagine. St. Luke informs us that Zechariah and Elizabeth, the parents of John, resided in the hill-country of Judea, which designates the district, which is here called the wilderness. In this hill-country, we learn from Joshua xxi. 11, was situated the city of Hebron, one of the forty-eight collegiate towns set apart throughout the land of Israel, as residences for the priests and their families: among the names of the places thus set apart, we read, “they gave them the city of Arba the father of Anak, which city is Hebron, in the hill-country of Judah, with the suburbs thereof round about.” Now, as Zechariah was a priest, it is probable that it was here that John passed his youth; and that this is all that is intended, when it is said that he “was in the deserts till the day of his shewing unto Israel.” Luke i. 80.—This region was rich in solemn historical associations: here was the plain of Mamre, where Abraham had built an altar, and dwelt. Genesis xiii. 18. Here was the cave of Machpelah, the burying-place of Abraham, of Sarah, and the patriarchs. Genesis xiii. 2. And here David was anointed king, and reigned seven years, before Jerusalem was made the capital city of the land of Israel. 2 Sam. ii. 3.

Ver. 2. *Repent ye.*] This was the substance of his preaching. From the very degenerate condition into which the mass of the Jewish people had fallen, a great mental revolution was necessary, before they would be able to understand the Messiah and His teaching: the habit of their thoughts would have to be very much changed. How difficult it was for this revolution to be brought about, was proved by the sequel,—by the fewness of those that really became Christians, when our Lord Himself delivered His Message.

—*the kingdom of heaven.*] A visible system of government, under a Divine king,—viz., the Messiah—was about to be set up among men. The prophet Daniel had predicted this event: “In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed:

and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.” Dan. ii. 44. This kingdom means the Church, or Association of men, which our Saviour founded, as the depository and vehicle of His doctrine, and organized with officers and rites, providing for its succession in perpetuity, and constant outspread into all lands, without any breach of identity, even to the end of the world.—The fulfilment of this prophecy is a great fact in history. The Association of men, with its peculiar officers, its peculiar rites, and its peculiar deposit of doctrines, founded by our Saviour, has been always visible in every nation of Christendom, and well known, and easily distinguishable from counterfeits.

Ver. 3. *For this is he that was spoken of*] i. e. “this is the Messiah that was spoken of by Isaiah the prophet, when he said.” The place referred to is Isaiah xl. 2, 3, 4:—“Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord’s hands double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord; make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together.”

The word here translated LORD, is in the Hebrew JEHOVAH: therefore, our Lord was JEHOVAH, the eternal Son, manifest in the flesh.

Ver. 4. *John had his raiment of camel’s hair.*] In the Scripture way of speaking, John the Baptist was Elijah: i. e. he resembled Elijah. In 2 Kings, i., we find Elijah thus introduced to our notice: Ahaziah, king of Israel, being sick, sends to inquire of Baal-zebub as to whether he shall recover. The messengers are met in their way by a prophet of the true God, who declares to them that he shall not recover. Then Ahaziah inquires of the messengers, “What manner of man was he which came up to

meet you, and told you these words? And they answered him, He was a hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite."

Again: it was distinctly foretold, that a messenger resembling Elijah should precede the Messiah. In the last chapter of the prophecy which closes the Old Testament, it was declared: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." It is this prediction that explains the question, "Art thou Elias?" *i. e.* "Art thou Elijah?" which occurs John i. 23.

—*locusts and wild honey.*] The locust was allowed to be eaten. "These may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth; even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind." Lev. xi. 21, 22.

Ver. 5. *Then went out to him Jerusalem* *i. e.* the people of Jerusalem.—Thus St. Paul says: "I boast of you (the Corinthian Christians) to them of Macedonia, that Achaia was ready a year ago"—*i. e.* the Christians of Achaia. 2 Cor. ix. 2.—Thus we say, "The Church," meaning "the people composing the Church, or Association of men, founded and organized by our Lord."—"All," in this verse = "very many."

Ver. 7. *The Pharisees and Sadducees.*] These were factions, partly religious, partly political. They arose in the troublous times that followed the days of Simon Maccabæus, B. C. 135. In the year 63, B. C., began the final struggle between Hyrcanus and his younger brother Aristobulus, two members of the Maccabean family, for the chief authority. The Pharisees were the partisans of Hyrcanus, and the Sadducees of Aristobulus. The disputes between these factions led to the intervention of the Roman power, the establishment of the family of Antipater and Herod as rulers in Judæa, and finally the subjugation and annihilation of the Jewish

State. The religious differences between these two sections of the Jewish people will be given hereafter.

—*O generation of vipers.*] The rival sects which distracted the Jewish Church and State, are well described as broods of vipers—ever writhing—hissing at and menacing each other—full of wily craft—with the poison of asps under their lips.

Ver. 8. *fruits meet for repentance*—"a conduct and life that shall fully prove that you have given up your old habits of thought, and are really desirous of being good men."

Ver. 9. *God is able of these stones to raise up children unto Abraham.*] Many amongst the degenerate Jewish people thought that their election was sufficient to secure their salvation. St. John here teaches the persons before him, that, in order to render their election sure and finally useful to them, they must be intrinsically honest and good. God could produce persons worthy to bear the name of children of Abraham out of the stones of the desert. It would speedily be shown, when the Messiah came, that it did not require the blood of Abraham in the natural veins to render a man acceptable to God. From every nation of the earth would some be taken who should be worthily called 'true children of Abraham'—true servants of God.—Even so now, the members of the Church founded by our Lord must ever be admonished, that their election,—*i. e.* their baptism,—is not sufficient, if the life, to which that was an introduction, be not heartily adopted and carried out.

Ver. 10. *The axe is laid to the root.*] The reformation which the Messiah would establish would be radical and thorough.

Ver. 11. *He shall baptize you with the Holy Ghost.*] Not with water merely, but with the Holy Ghost acting on the spirit of a man with a purifying power, as that of fire on metals. An abundant outpouring of God's Holy Spirit was to characterize the dispensation introduced by the Messiah. "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions; and also upon upon the servants and the handmaids in

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those days will I pour out my spirit.” Joel
ii. 28, 29: i. e. all within the Christian body
were to share more or less in this Divine
gift, which would be given to each to profit
withal. But the reference is here, in this
verse 11, especially to the complete expur-
gation which the Jewish system would un-
dergo before it gave birth to the Christian
system, which was to take its place. “Who
may abide the day of his coming? and who
shall stand when he appeareth? for he is
like a refiner’s fire, and like fuller’s soap.
And he shall sit as a refiner and purifier of
silver; and he shall purify the sons of Levi,
and purge them as gold and silver: and he
shall purify the sons of Levi, and purge
them as gold and silver, that they may offer
unto the Lord an offering in righteousness.
Then shall the offering of Judah and Jerusa-
lem be pleasant unto the Lord, as in the
days of old, and as in former years.” Mali.
iii. 2, 3, 4.—The Mosaic system, in a spiri-
tualized state, is handed on in the Church
founded by our Lord, which is the “Judah”
and “Jerusalem” referred to by Malachi.

Ver 12. *his floor.*] A hard surface on a
windy hill in the open air was used for tread-
ing out and winnowing the grain upon.

Ver. 15. *Thus it becometh us to fulfil all
righteousness.*] “Righteousness” here ap-
pears to have the technical meaning of
“established ritual observances.”—“Us”
—i. e. those delegated of God to teach men
the Divine will. “Thus “we” in several
places of St. Paul’s writings denotes the
commissioned officers of Christ—the clergy,
as we should say: e. g. “All things are of
God, who hath reconciled us to himself by
Jesus Christ, and hath given to ‘us’ the
ministry of reconciliation.” 2 Cor. v. 18.

Ver. 16. *The Spirit of God descending like a
dove.*] Floating down possibly as a lambent
flame with dove-like motion, and resting
upon our Lord; as on the day of Pentecost
the tongues of fire upon the Apostles.

Ver. 17. *A voice from heaven.*] The voice
of God the Father: as at Sinai—“Moses
spake, and God answered him by a voice.”
Exodus xix. 19. At Horeb—“after the fire,
a still small voice.” 1 Kings xix. 12.—We
have here God the eternal Father in the

voice; God the eternal Son in Christ; and
God the eternal Spirit in the visibly-descend-
ing dove-like flame.—Even so in our bap-
tism into the Church founded by our Lord,
—the sacred Trinity were present, making
valid the act of the agent who bore the yet
quick and powerful commission—“Go ye,
make disciples of all nations, by baptizing
them in the name of the Father, and of the
Son, and of the Holy Ghost.” Then also,
like our Lord, we were declared to be chil-
dren of God, which before we were not.—
May we all make good use of the grace
which has been vouchsafed to us, and really
guide our lives by the principles into the
faith of which we were baptized. Read the
Baptismal Service in the Book of Common
Prayer, and examine yourself as to whether
or not you have led your life according to
that beginning. “Know ye not that so
many of us as were baptized into Jesus
Christ were baptized into his death? There-
fore, we are buried with him by baptism into
death; that like as Christ was raised up from
the dead by the glory of the Father, even so
we also should walk in newness of life.”
Romans vi. 3, 4.

This chapter of St. Matthew’s Gospel is
appointed by the Church of our Lord in this
empire to be read five times every year,
viz.: on January 4, May 5, September 2,
the morning of Trinity Sunday, and the
morning of the Festival of St. John the
Baptist (June 24).

ORIGINAL POETRY.

A SONG IN THE NIGHT.

Arise, Thou Day-spring from on high,
Nor comfort of Thyself deny;
Arise on this benighted heart,
Which fain would see Thee, if in part.

Dawn, Light of life! Thy light display,
And guide me, O Thyself the way!
That faint, yet holding Thee in view,
I may from weakness strength renew.

To joy as sorrowing shall I learn,
If in Thy light I light discern:
Till, all of doubt and danger o’er,
I joy in Thee for evermore.

Oh! give me so Thyself to see,
That I may know to heed but Thee;
And in the brightness of the Cross,
Account all else to be but loss.

G. M.

CHRIST MOURNING OVER JERUSALEM.

BY THE REV. R. J. MACGEORGE.

Like royal maiden sleeping gracefully,
 Jerusalem lay cradled in the sun;
 Scarcely was heard the pilgrim zephyr's sigh,
 As through heaven's azure field it glided on;
 Our earth, save Eden, ne'er disclosed a scene
 So freshly fair—so beautifully serene.

On Olives' Mount reclined an humble band,
 From whom the sons of pride would shrink in scorn;
 Way-faring ones, whose robes the churlish hand
 Of penury had sorely moi'd and torn.
 Plain might you read, in each care-wrinkled face,
 That here they had nor home, nor resting place.

But in that mean and friendless brotherhood
 Was One, whose grandeur angels could not plumb—
 That ever-welling Source of all that's good—
 By Whom all things consist—from Whom they come.
 Yes, Dives! Him you turn from in disdain
 The heaven and heaven of heavens cannot contain.

Who but Jehovah could the task essay
 To scan the thoughts, which through the God-man's soul
 Like spectres flitted, as on that fair day
 His sadden'd eye did o'er the landscape roll?
 To human ken how bright the scene appears—
 Emanuel's gaze it dims with scalding tears.

Perchance the Past was then before His view—
 The blood-stained story of His chosen nation;
 Though highly favoured, thankless—never true—
 Rebellious, stiff-necked, prone to provocation—
 Killing the Prophets—stoning Heralds given
 To point their way to holiness and heaven.

Sure, as He gazed, there vividly appeared
 The ghastly scenes of his deep tragedy—
 In dark relief He saw the cross uprear'd,
 He heard the heartless blood-shout "Crucify!"
 Forebodingly He felt the Roman lance,
 The shrouding of His Father's countenance.

Next that false nation's dread catastrophe—
 So long predicted—gloomed before God's Son:
 Like dream of night the temple passed away,
 Remaining on another not one stone—
 Whilst carnage-gorged, the eagle hoarsely yelled
 That heaven's last curse was sternly now fulfilled.

Small marvel then that in His tender pity
 He who was love itself wept like a child,
 While gazing on that fair but wayward city
 Which from His open arms was self-exiled;
 Small marvel that He cried with yearning moan,
 "Jerusalem! Oh, if thou hadst but known!"

Pray we, that soon the glorious time may come,
 When the poor outcast Jew shall know his God;
 And, after all his wanderings, turn to home,
 Weaned from rebellion by the chaat'ning rod;
 And nestle, chicken-like, beneath the wing
 Of Christ, his loving Prophet, Priest, and King.

MISSIONARY INTELLIGENCE.

NOVA SCOTIA.

CLERICAL MEETING.—Extract from a private letter dated 14th December, 1850:—"I will give you an account of our County Clerical Meetings. The County of Annapolis is fifty-five miles long, and I should say about forty broad: in this county there are six Clergymen. Four out of the six have houses of their own, two live in lodgings. At an appointed time we all meet at the station of one of those four housed Clergymen. He appoints the hour for public service in his church, assigns to each the part they are to take in the public service, nominates the preacher. After the sermon, the Sacrament of the Lord's Supper is administered, and a collection made, the proceeds of which are to be laid out, in adding books to his Sunday-school library. When the service in the church is ended, we repair to the Clergyman's house to dine, and after dinner we retire to his study, where we remain for several hours, talking over the various occurrences that have taken place in our respective districts, from the time we last met, and advising in turn, how each may best overcome the difficulties that are liable every day to present themselves in the working of his district, how he may advance the interests of the Church, and above all, how he may win souls to Christ. In the evening we meet a few friends, staunch supporters of the Church, that are invited by the Clergyman. This intercourse, and sweet communion, is calculated to be attended with the most beneficial results, and will prove to dissenters that unity and not discord exists in our Church."

CAPETOWN.

THE CLERGY.—The following extract is taken from a letter which we find in the second number of the *Calcutta Missionary*:—"In the summer of 1848, I met with the newly appointed Archdeacon of the Cape, a little before he left England, taking out with him three or four English clergymen. One of these, the Rev. H. M. White, was fellow and tutor—and is still fellow—of New College, Oxford. Now, what do you think these Missionary Clergymen were doing, to prepare themselves for their new work? *They were each learning a manual trade.* The Archdeacon had on, at the time of my interview with him, a pair of boots *made by himself*. Mr. White was carpenter, another agriculturist to the expedition, and so on. They thus formed a complete band of labourers, qualified to instruct the natives in temporal as well as spiritual things, and able to support themselves while away from European civilization in the Bush. I may add, that Mr. White has given his services to the Bishop for five years gratuitously, as head of a large college, or school, at the Cape."

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from a private letter will give you an account of the County of Annapolis say about forty broad: men. Four out of the ve in lodgings. At an tation of one of those nts the hour for public h the part they are to s the preacher. After rd's Supper is adminis- oceeds of which are to Sunday-school library. ended, we repair to the er dinner we retire to eral hours, talking over taken place in our re- last met, and advising me the difficulties that ourselves in the working ce the interests of the y win souls to Christ. ds, staunch supporters the Clergyman. This n, is calculated to be esults, and will prove discord exists in our

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THE BISHOP'S VISIT TO THE KAFFIR CHIEF, UMHALA.
—We extract from the *South African Church Magazine*, No. X., an account of this incident, which took place at Umhala's Kraal, on the Gnoubie, near Fort Waterloo, on the 1st of last August:—"The Bishop, after a trying and perilous journey overland from Natal, of twenty-two days, (during which his cart and horses were twice overturned, and the former broken to pieces,) arrived, by the providence of God, safe at King William's Town, where his Lordship's presence gave universal joy.

"His Lordship officiated twice on the ensuing Sunday in the temporary church there, holding a confirmation during the second service. On the Monday, accompanied by the Rev. F. Fleming, B. A., his Lordship started for East London, where he held service and confirmation on the Tuesday, returning to King William's Town on Wednesday.

"On Thursday the Bishop started in a mule wagon, accompanied by Rev. F. Fleming and a mounted escort, for Fort Waterloo, arriving there by sun-down, when (by appointment) he found George Shepstone, Esq., Interpreter to the T'Zalambie Commissioner in waiting.

"After a tent had been pitched on the site of the military (but now ruined) post, and some refreshment had been provided, his Lordship started on foot in the dark about 8 o'clock in the evening, accompanied by Mr. Fleming (bearing a blanket, some beads and knives,) and Mr. Shepstone, for the old Chief's Kraal, distant about half-a-mile from the encampment.

"Umhala received the Bishop and his party in his hut, surrounded by his counsellors, sons and wives, amounting to about forty or fifty souls.

The hut was a large and spacious Kaffir one, built on a circle of poles, about 7 or 8 feet high, and in the centre was placed a fire of wood, affording the only light, and which, with the fumes of tobacco, filled the atmosphere with smoke, very disagreeable and trying to the sight for a time, but after a few moments becoming more bearable.

"The Bishop sat near the door of the hut on the ground, on a skin, with Mr. Shepstone and Mr. Fleming on either hand. Umhala was opposite, in the middle. The Bishop opened the interview by asking Umhala (through Mr. Shepstone acting as interpreter) if he knew him, and where he had seen him. He replied, 'Yes, I know you, you are the "inkosi enkulu" (great chief) of the Christians, and I saw you with Smith at the great meeting at King William's Town. The Bishop then informed him that he was come to see him, and converse with him about sending him a missionary or teacher to instruct him and his people in the ways of God. Umhala expressed at some length, and with warmth, his obligations for the visit, and thanked the Bishop for his offer of a teacher, saying, he would treat him very kindly when he came, and listen to him. The Bishop then informed him, that he brought him

a present of a blanket, of which he seemed much pleased, received it from Mr. Fleming, and then rose, and shaking hands with the Bishop thanked him very warmly.

"Christians may mock at the apparent cupidity and selfishness of the poor benighted Kaffir, but morally neglected as he has been through life, and totally destitute of any instruction to show him the necessity of restraining and combating these evil fruits of a naturally depraved heart, still he *can feel gratitude* and practise hospitality.

"The Bishop next asked Umhala, if the Archdeacon had not lately paid him a visit.—He replied, 'Yes, and he liked him very much;' adding: 'If you send me teachers for my people *he* must be one of them.' The Bishop explained to him that he could not spare the Archdeacon, as he was a chief among the Christians. 'Of that I am aware,' replied Umhala, 'but I am a chief among my people the T'Zalambies, and a chief ought to be taught by a chief. You the great chief, I know, cannot come to me, as you have to travel far, I hear, but *he* must come.' At some length, for nearly twenty minutes, the Bishop tried to explain to him that he could not spare the Archdeacon for Missionary work; but although the old Chief always assented to what the Bishop said, still he invariably returned to the old point, 'that he must have the Archdeacon as his teacher.' The Bishop asked him 'why he was so anxious for him in particular;' to which he replied, 'that he liked him—he was a fine fellow—and ought to teach a chief.' His Lordship told him 'that a young man, the son of one of our greatest chiefs over the seas, had offered to come and be his teacher.' Umhala replied, 'he was very much obliged to him, he *might* come, and he would be glad to have him, but the Archdeacon must come too.'

"The Bishop then in a few words explained to them what their missionaries, when they arrived, would teach them. They all listened, some most attentively. It was indeed a sight as uncommon as it was pleasing, to be a witness to a Christian Bishop preaching the Gospel of Christ to that dark old Chief and his swarthy family and court. May it be the first pledge to us of a great and glorious harvest: it may be still in embryo, but ere long to be reaped by the Church among this intelligent and interesting branch of our human family! The Bishop then proceeded to distribute, through Mr. Fleming, to the children and counsellors, &c., of beads and knives, and he himself partook of some curded milk produced for his refreshment. The Bishop took much interest and notice of the little children, as one by one they were presented to receive their string of beads—Umhala enumerating his family all the while, as making a total of eight wives and twenty-six children. After a lengthened interview, reaching to nearly eleven o'clock at night, the Bishop took his leave and returned to the encampment. The next morning, while at breakfast, the chief appeared, attended

by his eight wives, and reminded the Bishop, that he had forgotten to give presents to them the night before. His Lordship then promised each of them a handkerchief, which seemed to please them much, and after giving them some breakfast, the encampment was struck, and taking leave of the old chief, (who, at parting, presented the Bishop with his assagai, as a token that there was peace between them,) the party left Fort Waterloo for King William's Town, arriving there about three o'clock in the afternoon, much gratified with so hopeful a promise for the first foundation of a Church Mission amongst the heathen people of this once powerful and formidable Chief."

SELECTED ARTICLES.

THOUGHTS FOR THE LABOURER AMID THE DIFFERENT OCCUPATIONS OF THE DAY.

PLOUGHING.

"Break up your fallow ground, and sow not among thorns."—Jer. iv. 5, and Hos. x. 12.

The Bible compares the heart of man to a fallow field, overgrown with thorns. If I should sow my seed without first breaking and clearing the ground, I should lose both my seed and my harvest. In like manner is my heart overrun with the thorns and weeds of sin; and until it be broken and cleansed by the word and Spirit of God, the good seed of the Gospel will not take root in it, and bear the fruits of holiness. And as with patient labour I turn furrow after furrow, till all the weeds are cut up, and the whole field bears a new face,—so must I day by day labour to overcome sin, till my whole heart is changed. And as the plough could not turn the field without a hand to support and guide it, no more could I overcome sin and become a new man, unless my God works in me to will and to do his good pleasure, and guides and upholds me day by day; and may He do so!

Lord, by thy grace renew my soul,
And help me, day by day,
To root each evil from my heart,
Till all be clear'd away.

SOWING.

"Sow to yourselves in righteousness, reap in mercy."—Hos. x. 12.

Let me thank the Lord for the good seed to sow, and for the skill to sow it, for that also is from the Lord: and his word puts many good thoughts into my mind while I sow it. It leads me to think of the Saviour who causes the good word of life to be sown amongst us: it warns me of enemies that seek to snatch it away, or hinder its taking root in our hearts; and it shows me the need of having a heart well prepared to receive it, that it may take root deep and bear much fruit. I find also that the Bible compares the thoughts, words, and actions of men's lives to sowing of seed: so that when they follow the evil desires of the flesh and mind, they are said to sow to the flesh, and shall reap

corruption; and when they lead holy, spiritual lives, they are said to sow to the Spirit, and shall reap life everlasting. And though it may be they may sow in tears, yet shall they reap in joy.

O may the seed of truth divine,
Sown by a Saviour's hand,
Take such deep root within my heart
As may each foe withstand.
And when the harvest day shall come,
And every grain be told,
It may be found through, grace divine,
To yield an hundred-fold.

MOWING AND HAYMAKING.

"They shall soon be cut down like the grass, and wither as the green herb."—Ps. xxxviii. 2, xc. 1. 12.

Just as I and my fellow-labourers cut down the grass, scythe following scythe so closely as not to spare any; so does the scythe of death mow down the sons of men, sparing neither old nor young. In a short time all that are in this field—yea, all that are at this moment on the whole earth—will be laid low by death, and their place know them no more. Let us therefore attend to the warning voice of our Saviour,—“Be ye also ready;” “Watch therefore, for ye know not what hour your Lord doth come;” “Prepare to meet thy God.”

The scythe of death, from day to day,
Mows down the old, the young, the gay,
And soon will sweep us all away:
But whither shall we go?
Christ's faithful followers find a home,
Where sins and sorrows never come:
While harden'd sinners find the doom
To be in endless woe.

GARDENING.

"And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it."—Gen. ii. 15.

God gave man an employment in Paradise, so we may be sure it would not make us happy to be idle. A garden is a great comfort to a poor man; and I find it good also for my soul while I work in it. It warns me not to be like the unfruitful trees and branches, which must be cut off and cast away; and it reminds me how I may be like the good trees and fruitful branches, by abiding in Christ and living Vine, and drawing from Him by prayer constant supplies of grace, to make me abound in all the fruits of holiness, to the glory of my heavenly Father. O that I and my family may, through mercy, be “trees of righteousness, the planting of the Lord, that He may be glorified!” Then our souls would flourish “as a watered garden,” and we should be night and day safe under the guardian care of our God.

Poor and helpless though we be,
Let us, Lord, abide in Thee;
Trust in Thee our souls to save,
And Thy Spirit daily crave:
That holy fruits in us may prove,
The poor may share a Saviour's love.

CHRIST OUR ONLY INTERCESSOR.

I acknowledge no master of requests in heaven but one—Christ, my Mediator. I know I cannot be so happy as not to need him; nor so miserable, that He should condemn me. I will always ask, and that of none but where I am sure to speed—where there is so much store, that when I have had the most, I shall leave no less behind. Though numberless drops be in the sea, yet if one be taken out of it, it hath so much the less, though we cannot perceive it; but God, because He is infinite, can admit of no diminution. Therefore are men niggardly, because the more they give, the less they have: but thou, Lord, mayest give what thou wilt, without abatement of thy store. Good prayers never come weeping home. I am sure I shall receive either what I ask, or what I should ask.

THE KISS FOR THE BLOW; OR, HOW TO OVERCOME AN ENEMY.

A visitor in a Sunday-school at B— noticed a boy and girl on one seat, who were brother and sister. In a moment of passion the little boy struck his sister. The girl was provoked, and raised her hand to return the blow. Her teacher caught her eye, and said, "Stop, my dear, you had much better kiss your brother than strike him." The look and the word reached her heart; her hands dropped, she threw his arms round her neck, and kissed him. The boy was moved; he could have stood against a blow, but he could not withstand a sister's kiss. He compared the provocation he had given her with the return she had made, and the tears rolled down his cheeks. This affected the sister; and with her little handkerchief she wiped away his tears. The sight of this kindness made him cry more, and he was completely subdued. The teacher then told the children always to return a kiss for a blow, and they would never get any more blows. If men and women, families and communities and nations would act on this principle,

"All would be friends, without a foe,
And form a paradise below."

But how much greater love has our heavenly Father shown by sending his Son to "make peace by the blood of his cross!" Oh! children, remember "God is love, and he that dwelleth in love dwelleth in God, and God in him."

"LOVE, JOY, PEACE."

How can he be miserable that hath Christ and all his merits made sure to him? that hath his name written in heaven? yea, that is already in heaven? for where our desires are, there ourselves are. The heavenly-minded live not so much where they live as where they love: that is to say in Christ. Surely, his soul must be brimful of brave

thoughts that is able to refresh himself with this meditation; God is my Father; Christ, the Judge, my elder brother; the Holy Ghost my Comforter; the angels mine attendants; all the creatures mine for use; the stock of the Church's prayers mine for benefit; the world mine inn; heaven my home; God is always with me, before me, within me, overseeing me; I talk with him in prayer; he with me in his word; sure, if these be our accustomed thoughts it cannot but make us happy.

MUCH IN LITTLE.

Rich and poor—there is no such a mighty difference as some men imagine between them. In pomp, show, and opinion, there is a great deal, but as to the pleasures and satisfactions of life there is little. They enjoy the same earth, and air, and heavens; hunger and thirst make the poor man's meat and drink as pleasant and relishing as all the varieties that cover the rich man's table; and the labour of a poor man is more healthful, and many times more pleasant too, than the ease and softness of the rich.—*Bp. Sherlock.*

The smallest trifle often makes a man miserable, whilst innumerable mercies and blessings produce no thankfulness.—*Bp. Watson.*

It is incumbent on every one to make himself as agreeable as possible to those whom nature has made, or he himself has singled out, for his companions in life.—*Seed.*

Let us incessantly bear in mind that the only thing we have really to be afraid of is, fearing any thing more than God.—*Book of the Fathers.*

To work our own contentment, we should not labour so much to increase our substance, as to moderate our desires. *Bp. Sanderson.*

Those men who destroy a healthful constitution of body by intemperance, do as manifestly kill themselves, as those who hang, or poison, or drown themselves.—*Bp. Sherlock.*

Life's evening, we may rest assured, will take its character from the day which has preceded it; and if we would close our career in the comfort of religious hope, we must prepare for it by early and continued religious habit. *Shuttleworth.*

We all complain of the shortness of time, and yet have much more than we know what to do with. Our lives are either spent in doing nothing, or in doing nothing to the purpose, or in doing nothing that we ought to do; we are always complaining that our days are few, and acting as though there would be no end of them.—*Seneca.*

How little reliance can be placed upon kind hearts, quick sensibilities, and even devotional feelings, if there is no religious principle to control, direct, and strengthen them!"—*Southey.*

THE LORD'S PRAYER.

Christ left His sacred prayer to be the peculiar possession of His people, and the voice of the Spirit. If we examine it we shall find in it the substance of that doctrine to which St. Paul has given a name in the passage just quoted. ("Ye have received the Spirit of adoption whereby we cry, Abba, Father.") We begin it by using our privilege of calling on Almighty God in express terms as "Our Father." We proceed according to this beginning in that waiting, trusting, adoring, resigned temper, which children ought to feel; looking towards Him rather than thinking of ourselves; zealous for His honour rather than fearful about our safety; resting in His present help, not with eyes timorously glancing towards the future.—His name, His kingdom, His will, are the great objects for the Christian to contemplate, and make his portion, being stable and serene, and "complete in Him," as beseems one who has the gracious Spirit of His presence within Him. And when he goes on to think of himself, he prays that he may be enabled to have towards others what God has shown towards himself, a spirit of forgiveness and loving kindness. Thus he pours himself out on all sides, first looking up to catch the heavenly gift; but when he gains it, not keeping it to himself, but diffusing "rivers of living water" to the whole race of man; thinking of self as little as may be, and desiring ill and destruction to nothing but that principle of evil and temptation, which is rebellion against God; lastly, ending as he began, with the contemplation of His kingdom, power, and glory everlasting. This is the true "Abba, Father," which the Spirit of adoption utters within the Christian's heart, the infallible voice of Him who "maketh intercession for the saints in God's way."

BE FAITHFUL IN THAT WHICH IS GIVEN
THEE TO DO.

"In this men readily deceive themselves; they can do anything well in imagination, better than the real task that is in their hands. They presume that they could do God good service in some place of command, who serve him not as becomes them in that which is by far the easier, the place of obeying wherein he hath set them. They think that if they had the ability and opportunities that some men have, they would do much more for religion and for God than they do, and yet they do nothing but spoil a far lower part than that which is their own, and is given them to study and act right in. But our folly and self-ignorance abuse us; it is not our part to choose what we should be, but to be what we are to his glory who gives us to be such. Be thy condition ever so mean, yet thy 'conscience towards God,' if it be within thee, will find itself work in that. If it be little that is intrusted to thee, in regard of thy out-

ward condition, or in any other way, 'be thou faithful in that little,' as our Saviour speaks, and thy reward shall not be little. He shall make thee ruler over much. (Matt. xxv. 23.)"

ALEXANDER'S PILLAR, NEAR CABUL.

This is supposed to mark the boundary of Alexander's conquests in Asia and the East. It is related by one of the historians who gives a complete account of his military enterprises, that when he was compelled to desist from further advances in that direction, he built several large stone altars, to mark the spot to which his conquests had extended. But another historian, of a later time, declares that a pillar was erected at that place for the same purpose; and the period is perhaps too distant to allow of its being ascertained which account is the most correct.

Alexander is the great king who was represented in the prophecy of Daniel under the figure of a leopard with four wings, signifying his great strength, and the unusual rapidity of his conquests (vii. 6); also as a one-horned he-goat running over the earth so swiftly as not to touch it, attacking a ram with two horns, overthrowing him, and trampling him under foot without any being able to rescue him (viii. 4—7). The he-goat perfigured Alexander; the ram, Darius, the last of the Persian kings. In the statue which was beheld by Nebuchadnezzar in a dream, which corresponds in many respects with the two former figurative prophecies, the belly of brass was the emblem of Alexander. All these figures unite to show that he was destined by divine Providence to obtain a remarkable degree of power, and a most extensive dominion. After more than two hundred years the person who was thus foretold ascended the throne of a small kingdom to the north of Greece. Before he was twenty-four years of age, so great was his ambition, courage, and determination, that he had already conquered many powerful kingdoms, and overrun the richest provinces of Asia, adding them to his dominions. It is also related that he went up to Jerusalem after the conquest of Tyre, with the intention of reducing the Holy City; but being met by the high priest of the Jews, dressed in his ornaments and robes, he was suddenly so changed in his determination, that instead of punishing the high priest and revenging himself on the city, he treated him with the greatest reverence and respect, and bestowed many distinguished favours on the Jews. History relates that Judas, who was then the high priest, fearing the resentment of the king, had recourse to earnest prayer to God, and that he was directed in a dream to take the method just mentioned, and to open the gates of the city to Alexander. It was doubtless, therefore, by divine Providence that the mind of the conqueror was turned, and Jerusalem spared that fate which every other kingdom suffered.

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The victories and conquests of Alexander after this time proceeded as rapidly as before. He overcame every nation that opposed him, and the greater part of the known world came under the power of his sceptre. Although, however, his ambition was insatiable, the strength and spirits of his troops at length began to fail. They were weary of the dreadful labours and fatigues of war, and prayed to be conducted home by their victorious leader. For a long time he would not consent to their reasonable request; but finding at last that they would no longer obey his orders to advance, he had no other course left him but to return. At this point his conquests terminated, and he afterwards embarked on the river Indus, and from thence marched his army to Babylon, where he died a miserable and disgraceful death, brought on by excessive drinking. Although he was an instrument in the hands of God to punish and humble the pride of the Persian monarchy, and has on that account been mentioned in the prophecies of Holy Scripture, yet we can only regard him, in his own character, as a wicked and ambitious prince, who sacrificed every thing to his selfish lust of power, and delight in war. The same Almighty hand which raised him up for a certain purpose, was also employed to humble him when he sought not God the glory." His career of conquest was short, his ambitious views baffled; he was bitterly punished in his own mind by the disappointment he deservedly sustained, and at length fell from his glory and majesty into a dishonoured grave, unable to enjoy the power he had acquired, because not disposed to exercise it for the good of mankind.

FIRST NAMES OF MEN.

It is curious to observe the literal meaning of the first names which were bestowed upon mankind--omitting Cain and his wicked posterity:—

Adam, man—Seth, placed—Enos, miserable—Renan possession—Mahalaleel, the prized good—Jared, descending—Enoch, teaching—Methuselah, his death produces—Noah, rest. On connecting the words they teach this great truth. Man being placed in a miserable condition, the blessed God descending teaches that His death produces to debased man rest.

RELIGIOUS MELANCHOLY REPROVED.

In the dining room at Mark's Hall, in Essex, is an original portrait of Mrs. Mary Honywood, mother to the first of that name, who owned the estate. She is arrayed in a widow's habit, with a book in her hand, and on her hat is inscribed in golden letters, *Ætatis suæ 70; Anno Dni. 1597.* This Lady became memorable from her great age, and the multitude of her lawful descendants, whom she saw before her death, which happened in 1620, in her 93d year. The number of her own children was 16; of her

grand-children, 114; of her great grand-children 228; and of those in the fourth generation, nine; in all 367. Though she lived to such a great age she was much oppressed with religious melancholy; and a singular story connected with this affliction is related by Fuller, on the authority of Morton, Bishop of Durham, to whom she herself told it. He observes, that being much afflicted in mind, many ministers repaired to her, and among the rest, John Fox, the Martyrologist, but that all his counsel proved ineffectual; insomuch, that, in the agony of her soul, having a Venice glass in her hand, she burst out into this expression, "I am as surely damned as this glass is broken!" which she threw with violence to the ground: but the glass rebounded again, and was taken up whole and entire. It is said to be still preserved in the family.

DYING HOURS.

LORD LYTTLETON.—A very instructive and affecting account of the last hours of this great man, has been given by Doctor Johnstone, of Kidderminster, his physician. "On Sunday evening," says the Doctor, "the symptoms of his Lordship's disorder, which for a week past had alarmed us, put on a fatal appearance, and his Lordship believed himself a dying man. From this time he suffered by restlessness rather than pain, and though his nerves were much fluttered, his mental faculties never seemed stronger, when he was thoroughly awake. His Lordship's bilious and hepatic complaints seemed alone not equal to the mournful event—his long want of sleep, whether from the irritation of his bowels, or, which is more probable, of causes of a different kind, accounts for his loss of strength, and very sufficiently for his death. Though he wished his approaching dissolution not to be lingered, yet he waited for it with resignation. He said, 'It is a folly keeping me in misery now to attempt to prolong life;' yet he was easily persuaded for the satisfaction of others to do or to take any thing thought proper for him. On Saturday he had been remarkably better, and we were not without some hopes of his recovery. On Sunday, about eleven in the forenoon, his Lordship sent for me, and said, he felt a great hurry, and wished some conversation with me in order to divert it. He then proceeded to open the fountain of that heart, from whence goodness had so long flowed as from a copious stream. 'Doctor,' said he, 'you shall be my confessor. When I first set out in the world, I had friends who endeavoured to shake my belief in the Christian religion; I saw difficulties which staggered me, but I kept my mind open to conviction; the evidences and doctrines of Christianity, studied with attention, made me a most firm and persuaded believer in the Christian religion. I have made it the rule of my life, and it is the ground of my future hopes. I have erred and sinned, but I have repented, and never indulged any vicious habits. In politics and in

public life, I have made the good of the public the rule of my conduct. I never gave counsels which I did not at the time think the best. I have seen that I was sometimes in the wrong, but I did not err designedly. I have endeavoured in private life to do all the good in my power, and never for a moment could indulge malicious or unjust designs upon any person whatsoever.' At another time he said, I must leave my soul in the same state it was before this illness. I find this a very inconvenient time for solicitude about any thing.' On the evening when the symptoms of death came on him, he said, 'I shall die, but it will not be your fault.' When Lord and Lady Valencia came to see his Lordship, he gave them his solemn benediction, and said, Be good, be virtuous, my Lord; you must come to this.' Thus he continued giving his dying benediction to all around him. On Monday morning a lucid interval gave some small hopes, but these vanished in the evening, and he continued dying, but with very little uneasiness until Tuesday morning, when he breathed his last."

THE EASTERN BANQUETING HOUSE.

Festive meetings, in the time of our Lord, were held towards the close of the day, at about the accustomed dinner hour of modern times. On occasions of ceremony, the company were invited a long time beforehand, and at the appointed hour one or more messengers were despatched to the houses of the guests to announce that the preparations were complete, and that their presence was expected. This custom is still observed in the East, and this second invitation, always a verbal one, is delivered in the master's name, frequently in the very words of the Gospel:—"Come, for all things are now ready." (See Luke xiv. 17.) The summons is, however, sent to none but those who have accepted the first invitation, and who are therefore bound by every feeling of honour and propriety to postpone other engagements. This accounts for the indignation expressed by the "Master of the house," in the parable, when after all the preparation were complete, and the guests had received this final summons, "they all with one consent began to make excuse." The "excuse" under such circumstances, was nothing short of a deliberate insult. Hasselquist states, that when in Egypt, he saw ten or twelve women going about in black veils to convey the second invitation, and that they all joined in making a noise, as they went, which was intended as an expression of joy. This illustrates Prov. ix. 3, 3, "Wisdom.....hath mingled her wine; she hath also furnished her table; she hath sent forth her maidens; she crieth in the highest places of the city," &c.

On the arrival of the guests, the door was only partially opened, and a servant, stationed at the entrance, to receive their tablets or cards, and to prevent any from coming in who had not been invited. Those who were admitted then

passed along a narrow passage into the banquetting room. It has been supposed that our Lord alluded to this custom when he spoke of the "strait gate" and the "narrow way." When all the company had assembled, it was the custom of the "master of the house" to arise and shut to the door with his own hands, as a signal that the entertainment was about to commence, and that he would not allow himself to be prevailed by any noise or importunity to admit the bystanders. We see the force of our Lord's meaning in Luke xiii. 25, "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock, saying, Lord, Lord, open unto us...he shall say, I know you not whence ye are," &c. See also Matt. xxv. 10.

The guests were received by the master of the house, or some one appointed in his place, either by stretching out the right hand, or by a kiss upon the lips, hands, knees, or feet. Water was provided for washing. An odoriferous oil was poured upon the head, and a full cup placed before each of them. It was to the omission of these ordinary tokens of respect that our Lord alluded, when he said to Simon, "Thou gavest me no water for my feet; thou gavest me no kiss; my head with oil thou didst not anoint," &c. It is to the same custom that the Psalmist refers, "Thou preparest a table before me in the presence of my enemies; thou anointest my head with oil; my cup runneth over." (Ps. xxiii. 5.)

A far higher attention paid on these special occasions to the friends of the great was the custom of furnishing each of the company with a magnificent garment of a light and showy colour, and rightly embroidered. The loose and flowing style of this sumptuous robe made it equally suitable for all. The wardrobes of the great were usually furnished with an incredible number of such garments, in order to supply and equip a numerous party. A delicate attention was hereby paid to the guests, many of whom might not have had it in their power, without considerable inconvenience and expense, to have arrayed themselves in apparel fitting for the occasion. But when a well-stored wardrobe was open to every guest, to refuse the suited and becoming costume which the munificence of the host had provided, and to prefer appearing in a common dress, implied a contempt calculated to excite his highest resentment. This enables us more fully to understand Matt. xxii. 11, &c. "And when the king came in to see the guests, he saw there a man which had not on a wedding garment. And he said, Friend, how camest thou in hither, not having on a wedding garment?" &c.

The guests were either directed where to take their seats by the governor of the feast, or they selected for themselves the position each thought most fitted for them to occupy. Morier remarks, that among the Persians it is easy to observe by the countenances of those present when any one has taken a higher seat than he ought to occupy. On one

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occasion a man of humbler mien came in and seated him- self in the lowest place, when the host, after numerous expressions of welcome, pointed to a higher seat—"Friend, come up higher." "Then had he worship in the presence of them who sat at meat with him." Dr. Clarke, on the other hand, relates that at a wedding feast he attended in the house of a rich merchant at St. Jean d'Acre, two persons who had seated themselves at the top were noticed by the master of the ceremonies, and directed to move lower down. "And these began with shame to take the lowest room." (Luke xiv. 9-11. See also Prov. xxv. 6, 7; Matt. xxiii. 6.)

The tables were constructed of three different parts or separate tables, making but one in the whole. One was placed at the upper end crossways, and the two others joined to its ends, one on each side, so as to leave an open space between, by which the attendants could wait at all the three. Around the tables were placed couches, upon which each guest inclined the upper part of his body on the left arm, with his legs stretched behind the person who sat below him. If he wished to speak, and especially in a secret manner, to the person who sat above him, he almost necessarily leant on his bosom. It was customary to use the right hand in eating, and often to select some choice morsel and give it to the person sitting above, or two persons sitting together dipped in the same dish. Thus, at the last passover, John was sitting below our Lord, and therefore leant upon his bosom, whilst Judas was sitting above him, probably occupying that station on account of the rank he occupied amongst the disciples. And "he it was who dipped with him in the dish." "He (John) lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon." (John xiii. 25, 26.)

THINGS IN EARTH AND THINGS IN HEAVEN.

The angels, principalities, and powers in the heavenlies, of which we have only hints revealed to us, because as yet more is not necessary for us to know, may have such a connexion with the fall, and perhaps, at least those that are evil among them, such a share in producing it, as may vastly surpass our present powers of conception. It plainly appears that, as this world of our makes but a part of a great whole, so its spiritual concerns may have a relation to transactions in the heavens, which it may constitute a great part of our happiness to grow more and more acquainted with throughout eternity itself; as, doubtless, it will add to the felicity of all the inhabitants of glory, of whatever order and degree, to see the consummation of the elect with them, through the merit and power of the Redeemer.

THE MISSIONARY'S WIFE.

There is something exceedingly interesting in a missionary's wife. I saw much of the missionaries abroad, and even made many warm friends among them; and I repeat it, there is something exceedingly interesting in a missionary's wife. She who has been cherished as a plant that the winds must not breathe on too rudely, recovers from the separation from her friends to find herself in a land of barbarians, where her loud cry of distress can never reach their ears. New ties twine around her heart, and the tender and helpless girl changes her very nature, and becomes the staff and support of the man. In his hours of despondency she raises his drooping spirits: she bathes his aching head, and smoothes his pillow of sickness. I have entered her dwelling, and have been welcomed as a brother; and sometimes, when I have known any of her friends at home, I have been for a moment more than recompensed from all the toils and privations of a traveller in the East. And when I left her dwelling it was with a mind burdened with remembrances to friends whom she will perhaps never see again.

ALEXANDER, EMPEROR OF RUSSIA.

When on the eve of his last journey to Taganrog—where he died—the Emperor Alexander said to a benevolent English gentleman, whom he had for years honoured with his confidence,—“Do you think that any man however exalted in station, or distinguished for philanthropy, can be safe in resting on any other ground for salvation but a humble reliance on the perfect all-sufficient atonement of his crucified Redeemer?” “Certainly not, Sire,” was the unhesitating reply. “That is my opinion,” said the Emperor, “and I try daily to realize it. I have no other hope, it is my humble comfort.”

THE CHRISTIAN LIFE.

Perhaps it is a greater energy of divine power which keeps the Christian from day to day, from year to year, praying, hoping, running, believing, against all hindrances—which maintains him as a *living martyr*; than that which bears him up for an hour, in sacrificing himself at the stake.

THE WAY TO OBTAIN COMFORT IN AFFLICTION.

We all “lie open to the shafts of the Almighty;” how open we little think till His arrows are in our hearts. If, however, we would find consolations in the moment of affliction, they must not merely be sought at the time of need, wrought into our moral habits *long before*.

THE NUMBER SEVEN.

"Of all clean beasts," was the command to Noah, "thou shalt take unto thee by *sevens*." Every *seventh* year was directed to be a year of rest and of release to the Israelites. Every forty-ninth year, the last of *seven* times *seven*, was the appointed year of Jubilee. The feast of "Pentecost," or of "Weeks," as it was called, was to be held in the *seventh* week after the Passover. The *seventh* month in every year was to be distinguished by a holy convocation, and on the *seventh* day of it there were to be offered "*seven* bullocks and *fourteen* rams without blemish." The Jewish priest was commanded on many occasions to sprinkle the blood of the sacrifices *seven* times. The friends of Job were ordered to offer *seven* bullocks and *seven* rams as a burnt offering. When Jericho was taken, *seven* priests were instructed to compass the city for *seven* days bearing in their hands *seven* trumpets; on the *seventh* day they were to compass it *seven* times, and at the *seventh* time the walls were to fall down. The judgment inflicted on Nebuchadnezzar was not to pass away till *seven* times had passed over him. In the revelation vouchsafed to St. John, a book was presented sealed with *seven* seals;—he saw *seven* angels standing before God to whom were given *seven* trumpets; then *seven* thunders uttered their voice; and finally *seven* angels appeared with *seven* vials, containing the *seven* last plagues.

In all the above instances *SEVEN* was the number, immediately and expressly appointed by God. The passages referred to, are, as those of our young readers who are conversant with the Word of God, well know, but a selection out of many in which this number occurs. So common was its use that it was very frequently adopted simply to denote sufficiency, perfection, or abundance. "If Cain shall be avenged sevenfold, then Lamech seventy and sevenfold." (Gen. iv. 26.) "How oft shall my brother sin against me, and I forgive him? till seven times? I say not unto thee, until seven times: but, until seventy times seven." (Matt. xviii. 21.) Thus also we read "The light of the sun shall be sevenfold as the light of seven days." (Isa. xxx. 26.) "On one stone shall be seven eyes," (Zech. iii. 9), and the "seven spirits before the throne" are supposed to denote the Holy Spirit in the perfection of his influences.

It could surely never have been without some especial design that this number was thus perpetually made use of. It is engraven even upon our very constitution. Seven years are allotted to infancy, seven to childhood, and seven to youth. At the end of five times seven years man attains in every respect to maturity. Ten times seven years is the limit of his existence. And the more remarkable changes which take place in his bodily frame occur most frequently at the intermediate periods of seven years. The world itself is approaching towards the end of six thousand

years, and there is much in prophecy to lead us to expect, that the seventh thousand, the millennium, as it is emphatically called, will be the *sabbatical* thousand, and the last. May not all this have been intended as a perpetual memento of the wise and gracious arrangement so distinctly set forth at the original creation?—A seventh part of our existence here, set apart as an especial preparation for our well-being to all eternity hereafter.

A seventh portion of our whole time. How ample the allotment! Every individual who attains the age of seventy has enjoyed ten whole years of Sabbaths. Young reader of these lines, you know not how much of this seventh period of your existence may yet remain, but this you do know, that present opportunity is your own, and when past and wasted can never be recalled. For the manner in which you spend this seventh part of time you must shortly give an especial account. And "whatsoever a man soweth, that shall he also reap." Ask yourself the three following questions:—

1. How am I improving this seventh portion of my time?
2. What is the state of my affections towards it as set apart for the worship of God, for the knowledge of Him, and the enjoyment of communion with Him?
3. If no returning Sabbath should ever dawn upon me in this world, have I a well-grounded hope and consciousness that I should enter upon that "rest," that "keeping of a Sabbath," that "remaineth,"—

"Where congregations ne'er break up,
And Sabbaths never end."

THEOLOGICAL COLLOQUIES.

Sir Henry Wotton, when at Rome, having gone to hear vespers, the priest, with whom he was acquainted, sent to him, by a boy of the choir, this question, written on a small piece of paper: "Where was your religion to be found before Luther?" Sir Henry immediately wrote under it—"My religion was to be found *then* where your's is not to be found *now*—i.e. the written word of God."

When the same question was proposed to the learned Mr. Joseph Mead, he facetiously answered—"Where was the fine flour when the wheat went to the mill?" And at another time, "Where was the meal before the corn was ground?"

The following, which is a still better version of the story, is by a more recent hand:

Romanist. Where was your religion before Luther?

Protestant. Did you wash your face this morning?

Romanist. Yes.

Protestant. Where was your face before it was washed?

Bishop Bedell wrote a very long treatise on these two questions:—"Where was the reformed church before

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Luther's time?" "And what was the fate of those who died in the bosom of the church before the reformation?"—Archbishop Usher often urged him to publish this work; but this he neglected, and it was, at length, lost in that scene of confusion which attended the Irish rebellion.

THE SAVIOUR'S AGONY IN GETHSEMANE.

What a preface do I find to my Saviour's passion? A hymn, and an agony; a cheerful hymn, and an agony no less sorrowful. A hymn begins, both to raise and testify the courageous resolutions of his sufferings; an agony follows, to show that he was truly sensible of those extremities wherewith he was resolved to grapple.

Now his sun begins to be overcast with clouds. "My soul is exceeding sorrowful, even unto death." O Saviour, what must thou needs feel when thou saidst so? Feeble minds are apt to bemoan themselves upon light occasions; the grief must needs be violent that causeth a strong heart to break forth into a passionate complaint. What human soul is capable of the conceit of the least of those sorrows that oppressed thine? It was not thy body that suffered now; the pain of body is but as the body of pain,—the anguish of the soul is the soul of anguish. That, and in that thou sufferedst; where are they that dare so far disparage thy sorrow as to say, thy soul suffered only in sympathy with thy body; not immediately, but by participation; not in itself, but in its partner. Thou best knewest what thou feltest; and thou that feltest thine own pain, canst cry out of thy soul. Neither didst thou say, "My soul is troubled,"—so it often was even to tears,—but, "My soul is sorrowful," as if it had before been assaulted, now possessed with grief. Nor yet this in any tolerable moderation. Changes of passion are incident to every human soul, but, "exceedingly sorrowful." Yet there are degrees in the very extremities of evils; those that are most vehement may yet be capable of a remedy, at least a relaxation; thine was past these hopes, "Exceeding sorrowful, unto death."

What was it, what could it be, O Saviour, that lay thus heavy upon thy Divine soul? Was it the fear of death? Was it the forefelt pain, shame, torment, of thine ensuing crucifixion? O, poor and base thought of the narrow hearts of cowardly and impotent mortality! How many thousands of thy blessed martyrs have welcomed no less tortures with smiles and gratulations, and have made a sport of those exquisite cruelties which their very tyrants thought insufferable! Whence had they this strength but from thee? If their weakness were thus undaunted and prevalent, what was thy power? No, no; it was the heavy burden of thy Father's wrath for our sin that thus pressed thy soul, and wrung from thee these bitter expressions.

THY WILL BE DONE.

A little child of six years old, was observed by its mother to be weeping during the funeral sermon of the late lamented William Howells, of Long Acre Chapel. When the child said her evening's prayer at her mother's knees, she mentioned how unhappy she had been in the morning. "But, do you know, Mamma, how I was comforted? I looked up through my tears towards the end of the church, and just at that moment the light of the sun shone upon the words, 'Thy will be done.' Then I was comforted. I thought it was the will of God to take away dear Mr. Howells."

PATIENCE.

Tasso having extended his reputation throughout Italy, by a celebrated Poem, greatly chagrined his father, who thought it might seduce him from more advantageous studies. Accordingly, he went to Padua, where his son then resided, and remonstrating against his intention of devoting himself to philosophy and poetry, made use of many very harsh expressions. The old gentleman's anger being heightened by the patience of Tasso, he at last exclaimed, "Of what use is that philosophy, on which you value yourself so much." "Sir," replied Tasso, calmly, "it has enabled me to bear the harshness of your reproof." *Dodd's Sermons to Young People.*

VOX POPULI.

John Wesley, in a considerable party, had been maintaining with great earnestness the doctrine of *Vox Populi, Vox Dei*, against his sister, whose talents were not unworthy of the family to which she belonged. At last the preacher, to end the controversy, put his argument in the shape of a dictum, and said "I tell you, sister, the voice of the people is the voice of God." "Yes," she mildly replied, it cried, 'Crucify him! Crucify him?'"—A more admirable answer was perhaps never given.

COUNTRY CHURCHES.

Blessings on those old grey fabrics that stand on many a hill, as in many a lowly hollow, all over this beloved country. They have an air of antiquity about them—a shaded sanctity; and stand so venerably amid the most English scenes, and the tombs of generations of the dead, that we cannot enter them without having our imagination and our hearts powerfully impressed with every feeling and thought that can make us love our country, and yet feel that it is not our abiding-place. Those antique churches, those low massy doors, were raised in days that are long gone by: around those walls, nay beneath our

feet, sleep those who, in their generations, helped each, in his little sphere, to build up England to her present pitch and greatness. We catch glimpses of that deep veneration, of that unambitious simplicity of mind and manner, that we would fain hold fast amid our growing knowledge, and its inevitable remodelling of the whole framework of society. We are made to feel earnestly the desire to pluck the spirit of faith, the integrity of character, and the whole heart of love to kin and country, out of the ignorance and blind subjection of the past. Therefore it is that I have always loved the village church; that I have delighted to stroll far through those summer fields, and hear still on ward its bells ringing happily,—to enter and sit down among its rustic congregations, pleased with their murmur of responses, and their artless but earnest chant.

A CAUTION.

Bishop Butler remarks, that it is one of the weaknesses of our nature, when upon a comparison of two things, one is found to be of greater importance than the other, to think this other of scarce any importance at all.

SINS OF OMISSION.

The whole of the twenty-fifth chapter of St. Matthew is employed to teach us that sins of omission will constitute the principal cause of a sinner's condemnation at the last day. The foolish virgins are excluded from the marriage-feast, not for having betrayed the bridegroom, but because they were unprepared to receive Him. The slothful servant is cast into outer darkness, not for having robbed another of his talent, but for the non-improvement of his own. And the horrible sentence, "Depart, ye cursed!" is pronounced upon the wicked for neglecting to perform offices of charity.

THE PRAYER OF FAITH.

A few years ago, a poor little negro boy was liberated from a slave ship by some English cruisers, and brought to Sierra Leona, where he was well instructed by the good missionary, Mr. M.—. They had a large school-room, which was always filled, either with adults or children, except twice in the day, when it was cleared out for an hour to be ventilated. When the children were turned out to play during this hour, all went very gladly to run about, except this one Hottentot boy, who always crept back alone into the school-room. At last Mr. M.—watched him, and heard the child's voice in prayer. This was his prayer:—"O God, I beseech Thee let one of the wicked men's ships go to my place, and let my father and mother be taken prisoners, and packed up; and then, I pray Thee cause that one of the big English ships should come and take the wicked man's little ship, and bring my father and

mother *here*, that they may learn about Jesus Christ and about going to heaven." As time passed on, ships were continually arriving at Sierra Leone, with cargoes of liberated negroes. This little boy always used to watch on the shore till the last person was landed, and then returned sorrowful. But he always continued his prayer, and so things went on for a very long time.

At last, one day Mr. M.—met the child returning from the shore with a countenance full of joy and gladness.—"Oh!" he cried, "God has sent my father and my mother now,—they *are* come; and you must teach them about going to heaven, as you have taught me." His prayer had been heard, and granted in every particular, and he had just seen his parents landed from an English cruiser.

Thus did the Lord, who feeds the young ravens that cry to Him, grant the petition of this simple, believing child.—"Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

CHRISTIAN VALOUR.

The King of France ordered the Prince of De Conde his choice of three things:—First, to go to mass; second, to die; or, third, to be imprisoned for life. The answer was:—"With regard to the first, I am fully determined never to go to mass; as to the other two, I am so perfectly indifferent that I leave the choice to your Majesty."

WHAT WILT THOU DO IN THE END THEREOF?

It is a dreadful thing to feel everything we possess, and everything we learn to value, gliding continually away, without a serious wish on our parts to inquire if there is nothing else that is permanent.

EXTRACTS FROM A PRAYER OF BISHOP ANDREWS, A.D. 1590.

Be thou, O Lord, within me, to strengthen me;—without me, to watch me;—over me, to cover me;—under me, to hold me up;—before me, to lead me;—behind me, to bring me back;—round about me, to keep off mine enemies on every side.

MONEYS RECEIVED, on account of the *Young Churchman*, since last publication.—Rev. T. Bousfield, 7s. 6d.; Vice Chancellor Spragge, 2s. 6d.; Rev. C. Ruttan, 10s.; Rev. Wm. M'Murray, 10s.; Rev. J. L. Alexander, £1; Wm. O'Reilly, 2s. 6d.; Mrs. Bunton, 2s. 6d.; Dr. Carter, 2s. 6d.; Miss Nelles, 2s. 6d.; Master H. Holden, 2s. 6d.; Rev. R. Milchele, 5s.; George M'Lean, Esq., 5s.; H. Rowsell, 2s. 6d.; H. U. Davies, Esq., 7s. 6d.; Col Kerby, 2s. 6d.; Dr. Dewson, 6s.; E. C. Scarlett, Esq., 2s. 6d.

Printed and Published monthly, by A. F. PLEES, at the Office of *The Church* paper, No. 7, King Street West. Price, 2s. 6d. per annum. No orders filled unless accompanied with remittance.

The Young Churchman

"Feed my Lambs."

No. 7.]

TORONTO, JUNE 1ST, 1851.

[PRICE 3D.]

[Original.]

"PRAY WITHOUT CEASING."

An explosion recently occurred in a large cotton-mill at Stockport, Great Britain, which caused the death of several individuals.

In digging amongst the ruins, there was found the body of a young factory girl, who had been employed in the establishment. She was quite dead, though unmutated. The manner in which the beams and bricks had fallen, had preserved her person from being crushed, but she had been suffocated by the smoke and dust.

When discovered, *she was on her knees, with her hands clasped together in the attitude of supplication. Her spirit had evidently passed away in the act of prayer!*

Now, dear young friends, often think upon this touching little story! Your life is quite as uncertain as was the life of that poor factory girl of Stockport, who very probably expected to see as many years pass over her head as you do.

One thing, however, is plain, that she must have made prayer *a habit*. If such had not been the case, when she found herself dying by inches, so to speak, away from her parents, companions, and friends, with no human eye to pity, no human hand to succour her, she never could have commended her departing spirit into the hands of her Strength and her Redeemer! She would have been terrified, unnerved, and confounded; even like the man upon whom the midnight robber makes an unexpected attack!

Oh! remember then your Creator in the days of your youth! Pray to Him regularly and from the heart, when every thing is bright, and prosperous, and happy around you. "Seek the Lord while he may be

found; call upon Him while he is near." Then, though death should come upon you in an unlooked-for moment, and in his most terrible form, you will be prepared to meet him. You will be enabled calmly to exclaim, "*All is well!*" "*For me to live is Christ, and to die is gain!*"

"Supreme in wisdom as in power
The Rock of ages stands;
Though him thou canst not see, nor trace
The working of his hands.

"He gives the conquest to the weak,
Supports the fainting heart;
And courage in the ev'ning hour
His heavenly aids impart.

"Mere human power shall fast decay,
And youthful vigour cease;
But they who wait upon the Lord,
In strength shall still increase."

R. J. M.

[Original.]

THE CHURCH SCHOLAR'S NOTES ON THE NEW TESTAMENT.

The Gospel according to St. Matthew.

CHAPTER IV.

Ver. 1. *Then*] *i. e.* immediately after the baptism of our Lord.

—*into the wilderness.*] The particular part of the neighbourhood of the Jordan here called the wilderness cannot of course be precisely ascertained. That it really was a wild and unfrequented region we infer from the expression used by St. Mark (i. 13)—"he was with the wild beasts," *i. e.*, in parts where wild animals were to be met with. A locality, westward of the Jordan, and a little north of the Dead Sea, used to be pointed out to pilgrims as the scene of our Lord's temptation; and there it probably

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THE END THEREOF

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PRAYER OF BISHOP
D. 1590.

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was. The district used to be known by the appellation *Quarantania*—a corruption, we suppose, of the word *quadragenaria*, “relating to forty,” i. e. the forty days’ fast.

—*to be tempted.*] “To be tried—put to the test;” so the word “tempt” often means in Holy Scripture.

—*of the devil.*] Our Lord was he who was to bruise the serpent’s head. He, as the Son of Man, the Representative of the whole human race, was to obtain a victory over Satan, the author of evil in the world. As a symbol of this great fact, doubtless, this trial, with its result, was ordered to take place. Even as He conquered then, so every human being that putteth his trust in Him, and joineth in the appointed way His Body, shall conquer too.—The members of the Church founded by our Lord are often led now of the Spirit into circumstances of trial, for the purpose of testing their fidelity and strengthening their fidelity by the repeated experience of victory. Satan, as an angel of light, often comes to the members of the Church founded by the Saviour, with the promise of better things, greater holiness, higher privileges, in quarters external to the Church, if they will but make experiment of them. We should not be ignorant of his devices.

Ver. 2. *had fasted forty days and forty nights.*] “The Lord thy God will raise up unto thee a prophet from the midst of thy brethren, like unto me,”—Moses, the great legislator, had declared fourteen centuries before the advent of the prophet referred to. (Deut. viii. 15). It is observable that Moses, prior to his giving publicity to the revelations received from God, fasted forty days and forty nights. “The Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.” (Ex. xxxiv. 27, 28.) Our Lord, as the prophet like unto Moses, when about to introduce the enlarged, spiritualized law, of which the Jewish religion was a foreshadowing, does the same thing. We

may learn that prior to great undertakings, the setting apart a solemn period for prayer and especial meditation is a wholesome practice. Previous to his appointment of the twelve Apostles, St. Luke assures us that our Lord went out into a mountain to pray, and continued all night in prayer to God.” (Luke vi. 12.) And in the Acts of the Apostles (xiii. 3,) we learn that when Paul and Barnabas were set apart for the apostolate, it was after fasting and prayer on the part of the prophets and teachers at Antioch, who had been commissioned of the Holy Ghost to lay their hands upon them.

Ver. 4. *It is written, Man shall not live by bread alone.*] “Thou shalt remember the way which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, (which thou knewest not, neither did thy fathers know) that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell these forty years. Thou shalt also consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee.” (Deut. 2-5.)—The temptation of our Lord is a mystery which we cannot fully fathom. We can see that he passed through it as the Son of man, even although he was the Son of God. To accomplish the salvation of our race, he suffered hunger, and experienced the temptations to distrustful thoughts which even Christians feel. He was in all points tempted like as we are, in order that he might “be touched with the feeling of our infirmities.” (Heb. iv. 15.) His victory in the temptation won for us the power to be victorious under similar circumstances.

Ver. 5. *The holy city.*] Holy, because chosen as the scene of the visible liturgical worship of the One True God.—It is in this sense that the members of the Church founded by our Lord have always deemed their places of worship, and all things connected with them, holy.—Jerusalem was

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known in western Asia by the name *Cadytis*, signifying "the holy." Its modern local appellation "El Kads" has the same signification.

—*pinnacle of the temple.*] The proper signification of "pinnacle" is "wing." It is known that one portion of the temple was built on foundations that had been carried up 400 cubits from the valley below Mount Moriah, and that there the whole perpendicular height of the wall was very great. This may have been the pinnacle or wing referred to.

Ver. 6. *Cast thyself down ; for it is written, He shall give his angels charge concerning thee.*] "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder ; the young lion and the dragon shalt thou trample under feet. Because he has set his love upon me, therefore will I deliver him : I will set him on high, because he hath known my name." (Ps. xci. 10-14.) The promise is true and applicable to every follower of the true religion of God ; and yet it is not to be taken absolutely and unconditionally. The fulfilment of a Divine promise always depends—so far as individuals are concerned—on the use of means and compliance with terms. The eight souls that were saved by water (1 Pet. iii. 20) in the ark of Noah, were saved indeed ; but had any one, relying on this fact, leaped off, expecting that some miracle would be wrought for the purpose of making the promise of God sure, he would certainly have discovered that his salvation, though promised and pledged to him, yet depended on his remaining in the ark. Our Lord, by permitting himself, as Son of man, to be subjected to a temptation to presumption, has taught all the members of his Church to be on their guard in this respect.

Ver. 7. *Thou shalt not tempt the Lord thy God.*] "Ye shall not tempt the Lord your God, as ye tempted Him in Massah." (Deut. vi. 16.) The name Massah signifies "temptation," and was given to the place where the

Israelites, in consequence of their suffering from thirst, said to their Divinely-appointed leader, "Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?" "He called the name of the place Massah and Meribah [chiding], because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?" (Exodus xvii. 7.)

Ver. 8. *An exceeding high mountain.*] A mountain in the region that used to be called Quarantania, and itself also called Quarantania, is the highest elevation in Judæa.

—*all the kingdoms of the world.*] "The world," sometimes, in scripture language, means simply Judæa. But here the most extensive sense of the word may be taken. Satan's effort was to make these earthly glories appear very desirable, just as things that are most detrimental to us, are often made by a device of his, to seem to us indispensable to our happiness.—The use to be made of the Messiahship, thus suggested to our Lord, seems to be in precise accordance with the ideas which prevailed so widely among the Jewish people at the time. They expected when the Christ should come, that he would establish a great earthly empire, resembling the so-called universal empires which had already existed, and that Jerusalem would be the grand central point where the universal Prince would reside.—We shall remember, when St. Peter once uttered thoughts arising out of this debased idea of the Messiah's work, that our Lord addressed him as Satan : "He turned and said unto Peter, Get thee behind me Satan ; for thou art an offence unto me ; for thou savourest not the things that be of God, but those that be of men" (Matt. xvi. 23.)—The third temptation, then, to which our Lord, as Son of man, was subjected, was Power or worldly Dominancy. The members of the Church founded by Christ, therefore, may be sure that a lusting after Power and worldly Dominancy will be a temptation to which they will be subjected.

Ver. 10. *Get thee hence, Satan.*] Our Lord, being He who was to bruise the Serpent's head, has perfect power over Satan.—In order

to shew this intelligibly to men, it was divinely permitted that Satan should visibly have extraordinary influence during our Lord's sojourn on the earth.—The English word "Devil" is a corruption of the Greek corresponding word "Diabolus," which has the same sense as the Hebrew corresponding word "Satan," viz: "Adversary," "Accuser," or "Calumniator." He is the great Accuser of men before God the Father, even as Christ is their great Advocate.

—*It is written, Thou shalt worship.....*
 "When thou shalt have eaten and be full, then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage. Thou shalt fear the Lord thy God and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the people that are round about you." (Deut. vi. 11-14.)

Ver. 11. *Angels came and ministered unto him.*] This declaration may assure us that God's holy angels minister unto us, and rejoice over us when, by the Divine power which is within us, we overcome temptation. They are sent from God to minister unto us. (Heb. i. 14.) And those of them that are thus sent forth for our good always behold the face of our Father who is in heaven, (Matthew xviii. 10,) i.e., have constant access to Him.

The solemn and very mysterious temptation of our Lord is commemorated every year within the Church founded by our Lord by the observance of the spring-fast of Lent. Each member of that Church is led by festivals and fasts, commemorative of the various events in his Lord's life on earth, to realize to himself in a very vivid manner, the peculiar doctrine which springs out of each respective act of our Lord.—The petition of the Collect to be used every day throughout Lent is this: "Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness."

[Original.]

MEMOIRS OF EMINENT ENGLISH CHURCHMEN.

JOHN WICKLIFFE. *Born circ. A. D., 1324 :
 died 31st December, 1384.*

After the time of the Venerable Bede, there were but few names of men of note from whose lives we could gather either a sufficiently interesting or sufficiently instructive account, for the purpose of laying before our young friends. Shortly after the death of the Venerable Bede, the long twilight and darkness of ignorance and superstition, which even in his day, had begun to darken the horizon, set in, and involved in its shades the whole period of the middle ages, with flashes few and far between, illumining the gloom and giving hopes that perchance the light of religion and learning was obscured but for a season, and would arise ere long to scatter the surrounding mists of error, and diffuse its glorious light among the nations of the earth. Of this dismal period it is our intention to give a slight sketch in order to connect those names, chronologically speaking, so far apart, the Venerable Bede and 'the Reformer' WICKLIFFE: to point out in what manner and from what quarter, the inroads of ignorance and debasing superstition issued forth.

The labours of Augustine were almost entirely futile to win over the Church of England to the authority of the Romish see; for in spite of all his efforts and those of his emissaries and successors, the British Church still retained from the mountain fastness of Wales and Cornwall her dignified position, free and pure as the gales from those hills by which she was surrounded. But oft-repeated efforts, if not met with unwavering and uncompromising resistance will at length succeed, and so it was in the case of the British Church. The authority of the Sovereign Pontiff and the ceremonies, discipline and corruptions of the Church of which he is the head, were gradually and successively introduced, and, though at first resisted, were eventually submitted to and adopted. Image worship owed its origin to the second Council of Nice, A. D. 787. Transubstantiation was established in 1215, by the fourth Coun-

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cil of Lateran, which also was the first general council which recognized the supreme authority of the Romish See. The denial of the Cup to the laity was confirmed by the Council of Constance in the year 1414. The doctrine of Purgatory was made a matter of faith by the Council of Florence in 1438; and many other novelties were broached at different times by different individuals which, however, were not admitted as articles of belief until the Council of Trent in 1545, until which time the Church of Rome cannot (strictly speaking), be charged with these and other errors, as she did not until then authoritatively adopt them and require an assent them as a term of communion, and, therefore, according to her teaching, necessary to salvation. The Church of England, however, never did, and we prayerfully hope, never will cease to *protest* against the multiplied errors of that Apostate Church. As an instance of this. When the Council of Nice in 787, declared that Image Worship was to be observed by Christians (which decision was approved of by the Church of Rome) the English Bishops relying upon the great evidence of Holy Scriptures refuted the arguments of the Council with Scriptural weapons and pronounced Image worship to be "a usage altogether execrated by the Church of God" and in a Council held at Frankfort at which as we have mentioned before, a large number of *British* Bishops were present, the decrees of the Council of Nice we "despised, rejected, and condemned."

The first great concession to the authority the Romish Pontiff was made at the era of the Norman Conquest, when the reigning pontiff "having favoured Duke William in his projected invasion by blessing his host and consecrating his banners, took that opportunity of establishing his spiritual encroachments." Other acts of aggression during the reign of this Prince and his two successors followed, until the audacity and arrogance of the Pope and his servant Thomas à Becket, gave rise to the famous *Constitutions of Clarendon*, by which the king established his independence of the Pope and his jurisdiction over the Clergy. This was but a temporary

check; for a few years after, we see Henry submitting to be scourged by Monks at the tomb of Thomas à Becket, by way of penance for having caused his murder. He also made many concessions which paved the way for still more daring assaults on the liberties, civil and religious, of the English people.

But the final degradation was reserved until the reign of King John; when the English Church, which since the days of Augustine had struggled for, and, even at this time, had not entirely lost her independence, was at length laid prostrate under the feet of the Bishop of Rome. The Pope, offended at some act of John's, laid an interdict upon the kingdom, and during the space of six years, three months and fourteen days, "no bell was heard, no taper lighted, no service was performed, no church open: only Baptism was permitted, and confession and the Sacrament for the dying. The dead, even, were denied Christian burial, or they were kept unburied until the affliction, which affected every family in its tenderest and holiest feelings should be removed."* John after being himself excommunicated, and having seen his kingdom bestowed on his bitterest enemy, at length succumbed, and "in the prostration of a heart as abject in adversity as it was insolent in power," laid his crown at the Legate Pandolph's feet, surrendering thereby this kingdom of England and Ireland to the Pope to hold it *under him* as his vassal.

"Thus did the Church of England in the beginning of the thirteenth century, lose her independence, and deviating from the primitive purity of the Church of Christ, become subordinate to the discipline and deeply tainted with the corruptions of the Church of Rome"

Another century passed away and these corruptions still further increased, but thier detection was for a while prevented by Innocent III. who forbid the laity to read the holy Scriptures in their native tongues. The Papal power had reached its utmost extent in this country, but the yoke was felt to be too galling to be long submissively endured. The dark night of superstition had attained and passed

* Southey's Book of the Church.

its meridian, and a longing desire and eager seeking for "the light that shineth more and more until the perfect day," was manifested throughout the length and breadth of the land. It was at this era that one of those great geniuses whom God so often raises for the advancement of His great designs, first appeared to gladden many a heart, "to give light to them that sit in darkness," "the Morning Star of the Reformation," John Wickliffe.

This eminent man was born about the year 1324, in a village on the banks of the Tees, near Richmond, in Yorkshire. At an early age, he entered Queen's College, and, subsequently, Merton College at Oxford, where he acquired a knowledge of every kind of knowledge, which was deemed essential for a scholar at that age. Tired, however, of the puzzling jargon, subtle casuistries and worldly knowledge of the schoolmen, as they were called, he finally betook himself to explore the almost hidden fountains of sacred Truth, contained in the holy Scriptures themselves; and with such success did he labour, that the honourable title of the "Gospel Doctor" was conferred upon him by his contemporaries in token of their admiration of his profound learning and acquirements, in the path which he had struck out for himself.

About this time the indolence, arrogance and immorality of the monks and mendicant friars had become so open and notorious, that an outburst of popular resentment and execration needed only a leader to excite it to its utmost pitch of fury. That leader was found in the person of Wickliffe, "who lashed the friars with great acrimony, proving them to be a useless and infamous set of men, wallowing in luxury and vice, and so far from being objects of charity, that they were a reproach not only to religion, but even to human society."* The cause also of Edward III. against the Pope, found an able and zealous advocate in Wickliffe. The great schism of the West, which displayed before astonished Chris-

much to open the eyes of the people and create doubts in their minds, as to the presumed right of supremacy in things, either temporal, or spiritual, of either; and further operated in furthering the work of reformation, for which the profligacy and irreligion of the Clergy had, in a great measure, prepared the way.

The crusade of Wickliffe, against the monks, did not proceed without strong opposition on their part. But John of Gaunt, Duke of Lancaster, and many others of note, having espoused his opinions and his cause, they found him under such powerful protection, that all their efforts to silence and condemn him proved unavailing. In a tract from his hand, entitled "The Truth of Scripture," he contended for the translation of the Word of God into a tongue that could "be understood by the people," and insisted on the sufficiency of the Bible as a directory in doctrine and discipline. Not long after this, he was seized with an alarming illness, inasmuch as his death was considered certain, an event the probability of which afforded much satisfaction to his opponents, who hoped that in his dying moments he would retract all that he had advanced against them. To solicit this, Friars from each of the orders of mendicants were sent to him as a solemn deputation. They were ushered into his presence; he raised himself on his pillow and with a countenance full of severity and a voice indicative of great energy of purpose, exclaimed "I shall not die but live, and further declare the evil deeds of the Friars." The deputation retired in confusion and he lived to fulfil his promise.

The want of a version of the Scriptures in the vulgar tongue, was the next evil to which Wickliffe turned his attention, and, in order to supply this want, he, at an early period set about the work of translation. As long as the Latin tongue continued the language of the western world, it was admirably adapted for the conveyance of religious truth: but when it ceased to be spoken, the Bible henceforth became a sealed book to the multitude. Wickliffe deserves the glorious credit of being the first who broke those seals. In 1380 he published his translation of both

* Blunt on the Reformation.

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Testaments; this was "a heavy blow and great discouragement" to the cause of Romanism,—the spark of a conflagration which in time consumed its strongholds. A specimen of this translation may be acceptable. We give it as follows: it is taken from the 8th chapter of Romans:

"And we witen, that to men that louen God alle thing is worchen to gidre into good to hem that afir purpose been clepid seyntis. For thilke that he knew bifore, he bifore ordeynede bi grace to be maad lyke to the ymage of his Sone, that, he be the firste bigeten among manye britheren. And thilke that he bifore ordeynede to blisse, hem he clipede, and whiche he clipede hem he justifiède, and whiche he justifiède, hem he glorifiède."

The great blow was struck: the next was directed against a doctrine the most absurd, the most repugnant to human reason, and the most revered by the Romanists—that of Transubstantiation. Nor was this the only error he assailed: every error, every corruption, each false doctrine in turn received a refutation or condemnation from his pulpit or his pen. His uncompromising zeal brought down on him a perfect torrent of ecclesiastical fury, and it has been a wonder of succeeding ages how he ever escaped the fagot and the stake. He saw the storm gathering, but bent not beneath its blow. From his pulpit at Lutterworth, he continued to denounce the manifold corruptions of Papacy. The contest between the two rival popes still continued unabated. One of them, Urban the Sixth, resolved to bring the quarrel to an issue, and granted the utmost profusion of pardons and indulgences to all who assisted him with men or money. This proceeding excited feelings of the utmost horror and indignation in the mind of Wickliffe, who declared the popes to be two false priests, open anti-Christ. "Why," he asks, "will not the proud Priest of Rome grant full pardon to all men to live in love and peace, as he does to all such as fight and slay those who never offended him?"

About two years after this he was attacked with palsy for the second time, while attending Divine Service with his people,

at Lutterworth, and, after an illness of three days, expired, 31st December, 1384.

"Thus died honest John Wickliffe: a man who loved truth, who sought, and found it, and gave himself up to its guidance; who feared God, but not man, and pursued his Master's glory but not his own." Oh, that we all possessed the same love of truth, the same love of sacred freedom, the same hatred of every thing that could tend to disgrace the character of a Christian; the same desire of promoting the glory of God and the temporal and spiritual welfare of mankind, as were the characteristics of our great proto-reformer—WICKLIFFE.

"THE YOUNG CHURCHMAN."

Speaking of our little periodical, the *Colonial Church Chronicle and Missionary Journal* thus expresses itself: It "is a praiseworthy attempt to provide sound and interesting reading for the younger and fonder members of the Church. We trust that its circulation may extend beyond the bounds of its native diocese, as it well deserves."

ORIGINAL POETRY.

SYMPATHY.

The leaves have sigh'd their last farewell,
Low 'neath our feet they lie;
The flow'rs droop scentless in the breeze,
And murky is the sky.

Dear Nature, I will weep with thee,
For oft when lone and sad,
Thy dewy eye and gentle voice,
Have made my spirit glad.

My bitter sigh thou hast reproved,
By thy sweet playful glee;
But now thou art thyself so sad,
Oh! I will weep with thee.

Yet stay!—a thought steals o'er my breast,
"Like music in the air;"
It whispers of a brighter land,
And flow'rets ever fair.

"Safe in the grave" this weary heart,
Shall never know a sigh;
Then, oh! dear nature, tho' thou'rt sad,
I'll dry my weeping eye.

TO MY LITTLE BOY ON HIS BIRTHDAY WITH A FLOWER.

Dear little Harry, see my prize,
I found it near our bower,
Where many a bud is peeping forth,
'Tis spring's first purest flower.

I plucked it for my blue-eyed dove,
He's two year's old to-day;
And well I know my simple gift,
Will make him blithe and gay.

Ah! had I hung a string of pearls,
Around thy neck of snow,
It could not cause thine eye to gleam,
With greater joy than now.

Look up, dear little one, and gaze
Upon the deep blue sky;
See how the silvery clouds float on,
Tinged with a rosy dye.

'Twas God who made the little flow'r,
The heavens, and each green tree,
His eye is ever on thee love,
His angels watch o'er thee.

Then love Him more than all, dear child,
Give Him thy little heart;
These sunny days may soon fleet by,
He never will depart.

MISSIONARY INTELLIGENCE

QUEBEC.—JOURNAL OF A TRAVELLING MISSIONARY.

The following extracts are taken from the journal of the Rev. W. King, a travelling Missionary in connexion with the Society for the Propagation of the Gospel in Foreign Parts. Mr. King was appointed in 1846 to succeed the Rev. J. P. Maning in the charge of an extensive Mission in the Megantic District, of which St. Giles was considered (see *Church in the Colonies*, No. IX. p. 59.) In a list which reached the Society last year, no less than eleven stations are set down as included in Mr. King's Mission. Their names are, St. Giles, St. Sylvester, St. Patrick's, St. Margaret's, St. Etienne, St. Mary's, St. Joseph, St. George's, Broughton, Cumberland, Kennebec Road. Many of these places are mentioned in the following journal. The names furnish a curious evidence of the mixture of the French, Irish, and English races in this part of Canada.

"*Saturday, July 20th, 1850.*—Having a Clergyman at the parsonage, who was on his way for town, he consented to take my place here and at St. Patrick's. I therefore resolved to visit St. Margaret's and St. Catharine's, to hold Divine Service at each place on the coming Lord's Day. Just as I was preparing to leave, had a call to visit a sick person about three miles from the parsonage. Went immediately; offered up the prayers in the service for the sick, both for the sick daughter and her aged father; I was required to give her some medicines, but as a doctor had come to settle in the place, refused, endeavouring to show the reasonableness of this; but I fear they were not quite satisfied. Left them for home as soon as possible, as the husband was waiting for his horse.

"*Saturday evening, 7 o'clock.*—Left for St. Catharine's; had to pass through several farms, where there were many fences to take down and put up again; it was past ten o'clock when I reached the family where I purposed stopping; found them in bed. I made many apologies for being so late, but they assured me they were glad to see me, and therefore these were quite unnecessary. I had to occupy their bed; got no sleep the whole of the night.

"*Sunday morning, July 21st.*—The room was well filled—much attention paid. Preached from 2 Sam. xii. 13. Left in the afternoon for St. Margaret's, a distance of not more than four miles, when passing through the woods. The congregation was good, though some were absent that ought to have been present. Preached from the same text. Baptized a child after the second lesson, and another after the service, the parents being too late to present it when the other was baptized.

"After Divine Service, called on a family living in the immediate neighbourhood, but who were all absent from Church. I hope on the next occasion they will be there. Went to another family; the father and two of the children were present at Divine Service. Here I found the exercise of the ministry as necessary as in the other case, but in quite a different way: the father is, I trust, a truly Christian man, and endeavouring to bring up his children in conformity with their baptismal vows. My visit was much too short for them, and they expressed much pleasure at my visiting them; the eldest daughter lives with us as servant."

"*Monday, July 22nd.*—Rose this morning some time before the sun:—no sleep; took breakfast, and left for Broughton, to pass through the woods. There had been a good deal of rain; many bad spots, also a great number of fallen trees; some the horse was obliged to leap over, others he was obliged to get round by forcing himself through thick brushwood; the road was never so bad and difficult to travel, and had I not had a person with me, I fear I must have returned. The person who accompanied me has a sister who has lost her senses, and at times gives him and another sister much uneasiness and trouble, her self-will being perfectly uncontrollable; still the degree of resignation that he manifested, the admission that he made of the infinite wisdom and goodness of God, was most satisfactory to me; and though the road was almost one pond of water, our passage very frequently stopped by fallen trees, and our minds put to their stretch to find out the way to pass, still the journey was far more pleasant than could possibly be expected.

"We came into a large clearance; stopped here and took refreshment; appointed Divine Service for to-morrow morning. Called on another family, informing them of the service; the husband, who has become a careless liver, was not at home. Called on the proprietor of Broughton; he was from home, and his lady; the daughter was at home; informed her of the service to-morrow. Went and called on several other families, giving them the same information. Took tea at an aged couple's, to whom I read the fifteenth Psalm and expounded, and afterwards prayed. Left for a place three miles off to spend the night, having on my previous visit promised so to do. They were Presbyterians. Our evening was spent in conversation on religious matters. After family prayer, retired to rest, and, having spent two sleepless nights, found sleep very necessary.

"*Tuesday morning, July 23rd.*—Awoke this morning

* She has since left, going to marry a Wesleyan, and leaves the Church. How grievous!

much refreshed from a good night's rest. After family worship, breakfasted, and left for the school-house, a distance of between two and three miles, which they walked, and the road not good, though for the season it was considered tolerable. We had hardly left the house when we were joined by another family, related to this one, going to public worship; this latter family are all members of the Church in profession. Our conversation turned on the Church building, and the necessity of all joining hand and heart to promote its completion, showing at the same time the privilege of being permitted to aid in such a necessary and glorious duty. When we reached the school-house, found a goodly number assembled. Our service commenced at ten o'clock, as I had purposed leaving for home in the afternoon. There was a good congregation, still there were many absent that ought to have been there; and since the Presbyterian preacher has visited the place, I found this lamentable state of things increasing rather than otherwise. For upwards of twenty years this place was not visited by any of the preachers, though they have always been as near as they now are to it; but since it has pleased God to put it into the hearts of some to contribute to their little to the erection of a house of prayer and praise to His holy name, now they think proper to come; and as many were originally Presbyterians, it has caused quite a change amongst us, this party even withholding what they had promised to the Building Committee.

"Preached from 2 Sam. xii. 13, showing the commission of Nathan from God; his manner of bringing home the sins to David's mind and heart; David's confession—simple, unqualified, and unhesitating; Nathan's power—"The Lord hath put away thy sin," &c.; and that the Church has the same authority now, upon the same repentance being shown by the sinner. There was, as there always has been, much attention paid; and though they are generally a rough and thoughtless people, and a people of strong passions, I do and will hope that God will accompany His word with His needful blessing.

"Married a couple after Divine Service. Left for home, accompanied by a guide, never having travelled the way through this part of the woods before. There were many very soft places, many steep places, and two very long and steep hills; it took us three hours to travel four miles. In going through, we passed by a lake called Broughton Lake; it contains some trout and other fish: to which lake, in not very busy times, many of them go to fish. As we were on rising ground, covered with trees, I could not see the size of this body of water; by the accounts of it, it is not very large. After passing through the woods, the first clearance is occupied by a Roman Catholic named Brophey, who very kindly took me a mile on my way homewards, my guide returning to his home. Reached home about eight o'clock in the evening—a day earlier than I was expected; which, to the family, was a great wonderment, fearing that something had happened unto me.

"When seated to take some tea, I was informed that a message had been sent to Mr. Lloyd, to go into New Ireland to administer the Holy Sacrament to a person who was very ill, the Clergyman of that Mission being in Quebec, drawing his bill, &c. Tired, and almost worn out, I had no alternative but to rise early the following morning, take a fresh horse—for I am obliged to keep two, from the great distances that I am compelled to go—call on Mr. Lloyd for particulars, and go to administer this most comfortable rite and Sacrament to this sick person. It was full sixteen miles from my dwelling, and over a most rugged wood, and most likely under a Canadian burning sun.

"Wednesday morning, July 24th.—The sun was just rising when I awoke and prepared for my journey. After the family duties of the morning were performed, left for Leeds; Mr. Lloyd accompanied me to the Dublin Range. Found the poor woman very sick; was glad to see us, and more gladly partook of the Holy Communion; the husband was requested to join the wife, but refused. After the administration, I learned that there was a misunderstanding with another party. I persuaded him by all means to have the thing settled, and not to allow himself to be robbed of the benefits of true religion from such a cause. On our way home called on an aged Christian in Mr. Lloyd's charge. A member of the Church and a constant communicant, she was desirous of receiving it at this time, so soon as she learned that there was no obstacle; it was therefore administered to her, her daughter, and granddaughter, who had been confirmed by the Bishop at his last visitation. Proceeding homeward, we called on another family, the mother of which had been sick for some time and dangerously ill. Mr. Lloyd had called in the morning as we passed up to New Ireland informing her that we should call on our return, though it would be late, and that if she wished to partake of the Sacrament, Mr. King would most willingly administer it, as he himself was only in Deacon's orders. They had been looking out for us for some time. When all was ready, the father, the mother, and two grown-up daughters, members of the Church, partook of the Holy Sacrament. It was getting dusk; we had still two miles to ride over a miserable bad road before we reached the parsonage at Leeds. At half-past nine o'clock in the evening we sat down to dinner. Mrs. Lloyd had expected us, and had all things in readiness for us since six o'clock.

"Thursday morning, July 25th.—Rose early; rode home before breakfast, and found the family just going to prayers; the remainder of the day spent in reading.

"Friday 26th, spent in preparing for the coming Lord's day.

"Saturday 27th.—Left in the afternoon, in company with Mrs. King, for St. Giles, Divine Service being there appointed for Sunday morning. Before I left, had to superintend getting in some hay for my horses for the coming winter. It was rather late when we got down. Visited one family, but found them gone to rest; had family prayer where we stopped.

"Sunday morning July 28th.—Visited one family before breakfast; they are most careless. Reasoned with them, and pointed out the danger they were running in thus neglecting the house of God: prayed with them, and left. Family prayer being offered up, left for the church, purposing to call on other families on my way to it. Found one poor woman very sick. I trust she is a child of God. Endeavoured to comfort her by the gracious promises of her God. Called at the barracks, inviting the soldiers to church: two were there. Called at another family; found only the mother and her infant child; she is a soldier's wife, and her husband a sergeant residing in Quebec. Invited her to come to church, informing her that I had received a letter the other day from her partner, who wished me thus to see her. Called on another family, reminding them of the Lord's Day, it being a house of call. After this, was met by a magistrate of the place, who at one time was the most influential person in the settlement. He requested of me the use of the vestry-room of the church for holding school in (day.) I told him they had a school house, but that I would write to the Bishop, and consult the churchwardens, which latter I did so soon as our morning service was over. They were opposed to the

thing. Our congregation was good, and much attention paid. Preached from St. John xvi. 12. Here we have no singing. Mrs. King was obliged to leave for home very early in the morning, as a child was very sick, or we should have had some singing. After service, left for Sylvester. The sun was uncommonly hot: it was three o'clock before I reached home. The congregation was almost all present. There was a grove meeting held by the Wesleyans about six miles off, and it was to be continued for some days, as I understood. When I went to the church, I expected to find empty seats, but I was much disappointed, and most pleasingly so, for our little church was well filled and much attention paid. Preached from St. John xvi. 12. I saw one or two, to whom the discourse did not appear quite in accordance with their views. After the service was over, spoke to one man, who is a promising character, living in a part of the country where they are all Roman Catholics except himself—even his wife, and I fear, his children. He observed that we were doing a little to our church, and that in the fall he must give me some little cash to help in the good work. How truly encouraging such voluntary promises to the servant of the living God! Oh that they were not so few and far between!"

A READY MIND.

Extracts from a Letter of a Missionary in Newfoundland.

"We have been shut up for three or four months, and have had no opportunity of hearing any news, or sending any correspondence to St. John's. I hope the ice will soon break, and I shall have the pleasure of hearing from you. In expectation of the boats sailing, I am writing this. The winter, though long, and my position most solitary, has yet been a happy one and a busy one, for in addition to my usual duties I have been a schoolmaster for two hours a-day (the schoolmaster having left.) I am much rewarded for the exertion by many expressions of gratitude of the people who remained with us, or, as we say, 'stayed on the room.' A number of my flock go into the woods in the winter to cut timber and shoot birds or deer; their children of course could not attend. I average fifteen daily. Mrs. W. taught the girls knitting, marking, &c. I am on the best terms with my people, and I am very thankful to say that they attend service on Sundays, Saints'-days, and week-days, very well. The full service on Wednesday evening, when I have been lecturing on the Prayer-Book, has been as well attended as the Sunday service. In the Sunday-school I have some very quick children; on Palm Sunday two boys learnt the whole of the Gospel, with the Collect, and a Psalm; the children regularly learn Collect, Gospel, and Psalm. I have had a class of adults on the Sunday evening, when we have read Exodus, illustrated and explained with maps, and other books.

"My *Missionary Meetings* have been as successful as I could well expect, and the duty of *subscribing* to enable those 'who preach the Gospel to live of the Gospel' is fully recognised. I had a meeting in December to arrange the warming and lighting of the church, as well as to consult upon the best means to finish the building. As we have no carpenters, it was agreed that the 'handy' men should meet for the improvement of the church on a given day to be named by me. On the 9th, 10th and 11th of January they came, and spent their days manfully, working very hard, and with the best of feelings. As the work was all gratuitous and voluntary, I prepared dinner for them each day at the parsonage. This done, the churchwardens and

I consulted about the tower, vestery, and chancel, which we desired to add to the present fabric, and I deemed it advisable to send to the people in the woods, requesting them to cut the necessary timber; this they agreed to do. Last Monday (Easter Monday) at the usual meeting, the electing of churchwardens being over, and the accounts [£13 4s. 8d. in amount] passed, I asked, should we enter upon the question of the improvement. 'By all means, let's have a hack at it,' was the general reply; so I produced the plans and estimate, and explained them. I asked who was to do the work. 'We will,' was promptly answered. 'Perhaps there will be something too difficult for you,' I suggested. 'Oh no, sir.' The builder of the present church said there were 'twenty-eight men in Harbour Beaufort able to do anything.' I smiled, and I confess I felt pleased with their simple but hearty zeal. 'Where shall I begin the subscription?' I inquired. 'Begin with the sun, sir, and go round,' was suggested, and so I did begin. The *fish or cash* was promised for the 1st of August, the labour for October. I asked how much labour they would give. 'We'll stick to it till its done, sir.' £34 and labour were promised at the meeting. The estimates give £58 without wages, about £100 with. The feeling was general; the meeting most unanimous. I then suggested that the labours of the good Bishop merited notice, that we were indebted to the *Society for the Propagation of the Gospel* for many blessings, and that we had never acknowledged their bounty; and spoke upon the duty of each Church to support its own Clergyman. The meeting unanimously agreed to an address to the Bishop, embodying these subjects, which was signed by all present, and the meeting broke up. The most united and pleasant company I ever met."

SELECTED ARTICLES.

STORIES ILLUSTRATIVE OF OUR DUTY TO GOD.

THE NEEDLE CASE.

A STORY OF THE FIRST COMMANDMENT.

"Thou shalt have none other Gods but me."

"My duty towards God is to believe in him, to fear him, and to love him with all my heart, and with all my mind, and with all my soul, and with all my strength."

The names of the two little girls of whom I am now about to speak, were Mary and Jane Brown. And the story is intended to show what it is "to have" the one true God, and to point out the difference between having God, and not having God.

Mary and Jane went to a school which was at some distance from their home. They were returning by themselves one afternoon, and very pleasant they might have found it, along the shady lanes by which they had to pass. They were quiet lonely lanes, but they knew the way well, and it was all the more pleasant for being so lonely. There was a low stile, about half way, and when they got to it they sat down on the stile, as they often used to do, to rest themselves. Here Jane pulled out of her bag a small needle-case, which Mary knew directly belonged to their school-mistress. It was a red silk needle-case, with ribbons of the same colour to fasten it together. So Mary asked her how she came by it, and Jane told her, that it was so pretty a thing, and just what she wanted herself, that she slipped it off the table into her bag when no one was looking.

"But, it is a very beautiful thing, and belongs to me."

"I am sure our mistress would not steal it from me."

"Well, she would not steal it from me, but she would not steal it from me either."

Jane was certain that the girls would not steal it from her, but she was quite positive that she would not steal it from her either."

Now, Jane had remained down her sister had caused her angry words kept put she had certain Mary turned to with her mistress.

"No, Nobody, and give her I stole me, and her or I burn it, get home."

She then hastily, little girl, the best planned, the need good and be unkind."

They ashamed, she could often v first, and She had them."

she ran and she to go, though round dry leaf and sat her mother's house. upon the had come school find out tioned."

"But," said Mary, "it is mistress's, and don't you know it is a very wicked thing to take any thing that does not belong to us?"

"I am sure," said Jane, "I have not done any harm to our mistress; she will never miss it, I am sure; she has got another, and can never want both."

"Well," said Mary, "perhaps it is not any very great loss to her, but then it is a wicked thing in God's sight to steal at all. And, dear Jane, you know he sees and knows every thing we do, both by night and by day."

Jane did not answer for a moment,—and then said, "I am certain nobody in the school-room saw me do it; all the girls had just knelt up on the forms when I took it, and the mistress had turned away for the Prayer-book; I am quite positive no one saw me."

Now, Mary was not much older than Jane, and she was not able to say much to her, only she felt quite certain that Jane had done a very wicked thing. Mary therefore remained silent, but she could not help a few tears rolling down her cheeks, for she was very sorry for what her sister had done, and she felt quite afraid for her sake, because she knew that she had offended God, and God is angry with sinners every day. Jane, too, was silent, and kept pulling the leaves of the hedge, thinking how cleverly she had managed to take the needle-case, and feeling quite certain nobody had seen her.

Mary was the first to speak; after a little time she turned to Jane, and said, "Jane, I will go all the way back with you, if you will take this needle-case back to our mistress, and ask her pardon."

"No, Mary," said Jane, "I am sure I will never do that. Nobody saw me, I am positive; and if I were to go back and give it to the mistress, it would be the same as telling her I stole it; and she would be very angry, and punish me, and I should be ever afterwards afraid of speaking to her or seeing her. I would not be so foolish. I would burn it, rather than do that, which I can easily do when I get home, and then it will never be known at all."

She then put the needle-case into her bag, and got up hastily, telling her sister they must go home. The two little girls had lost some time at the style, so they made the best haste they could; and as they went along, Jane planned in her own mind that she should tell her mother that the needle-case had been given to her at school for being good and attentive; and she felt sure that Mary would not be unkind and tell any thing about it.

They soon reached their cottage. Jane now felt a little ashamed at the thought of seeing her father and mother; she could hardly tell why, but it was because they had often warned her to be trusty and honest. So Mary ran in first, and whom did she find there but the school-mistress? She had gone by a different road, and was there before them. When Jane heard her voice speaking to Mary as she ran in, she was so frightened that she trembled all over, and she knew her face turned very pale. She was afraid to go in, because she knew she appeared guilty; but, though hardly able to stand—she trembled so, she ran round the house, and threw the needle-case among some dry leaves, under an elder tree, in the corner of the garden, and sat down a minute to recover herself. Soon she heard her mother call her, and she got up, and went into the house. There she saw Mary's bag lying emptied out upon the table, which showed her what the school-mistress had come about. She was afraid to look towards her school-mistress, but she glanced round to Mary, to try to find out whether she had told. If Mary had been questioned, it would have been her duty to have told all the

truth; but, as it was, nothing had been said to her, and she had told nothing against her sister. Jane, however, could not be sure of this, and she felt quite uncertain what was best for her to do. She saw that Mary looked very sad, but she made no sign to her to show what had passed.

Jane's mother then took her bag from her arm, without saying anything, and emptied it, just as Mary's had been emptied upon the table; but there was nothing in it but her work, and her thimble, and her Catechism. So she turned to the school-mistress and said, "You see I am right; I did not believe that my girls would take anything that did not belong to them; their father and I often speak to them about it, and I am sure they learn the same at school."

Jane felt as happy now as she was frightened before, and when the school-mistress had very kindly said, how glad she was to find she had been mistaken, and had wished them good evening, she laughed and played till bed-time; though Mary seemed so unusually dull and unhappy, that her father said when they were gone, "I hope Mary has not really taken the thing the mistress has lost."

When they were upstairs, Jane kept on playing till she saw Mary was in bed before her, and then she forgot to say her prayers, and jumped into bed almost as soon as her sister.

I will not now tell you all they whispered together in bed, nor their dreams, though they were all about the needle-case—but I will pass on to the next day. It was Sunday, and both the little girls went to church, as usual, with the rest of the children.

Jane spent, I am sorry to say, all the time there in planning what she should do with the needle-case. She knelt down, and stood up, as the rest of the congregation did; but she did not in the least attend to what was going on, because she was scheming in her own mind. It would be of no use now to say it was given to her, as she had intended to do. Sometimes she thought she would burn it, or throw it into the brook, or leave it in a ditch; and sometimes she thought, if she could hide it among her clothes for three or four months, she might at length bring it out and use it as her own. At last she settled in her mind on quite a different plan; for the fact was, she felt very much afraid it would be still found out, and then she knew she would get punished at home and at school, and be disgraced before all her school-fellows. The plan she fixed upon, was to take it on Monday with her to school, and to slip it back, without being seen, into the mistress' basket. This seemed the safest way, and if there was any thing wrong in her having taken it, it was, she thought, a far better way of returning it than the way her sister proposed as they sat on the stile, as it would not expose and disgrace her.

It took Jane all the time of prayers, and all the time of the sermon, to arrange these plans, and it was plain that she attended very little to any thing beside, because her mistress had often to look at her, and remind her how carelessly she was behaving. And how did Mary spend this time at church? Perhaps she too often found her thoughts wandering to other things, but then she tried to check them, and to remember that she was in God's holy house, and had come there to confess her faults and to pray for God's blessing. She was careful to keep her place in the Prayer-book, and she was surprised to find very many things in the service which seemed as if they exactly related to the occurrence of the day before.

It was the second morning of the month, and Mary particularly noticed these verses in the Psalms for the day. The congregation read, "The Lord is known to execute

judgment, the ungodly is trapped in the work of his own hands." And the minister added, "The wicked shall be turned into hell, and all the people that *forget God!*" And in the next Psalm they read, "The ungodly is so proud that he careth not for God, neither is God in all his thoughts."

When the minister read the first Commandment, "Thou shalt have none other God but me," (that is, Me thou shalt have,) she earnestly prayed, "Lord have mercy upon me, and incline my heart to keep this law." She desired that she might have God in her mind, that she might always recollect that he is present; and have him in her heart, that she might so love and fear him, as to be more unwilling to offend him than the dearest friend on earth.

It was strange, too, that the clergyman's sermon seemed exactly about the subject that was in her mind. It was about recollecting God; and the text was, "I have set God always before me, for he is on my right hand, therefore I shall not fall." (Ps. 16.)

Monday morning came,—and Jane, as she had planned, ran down, before going to school, to find the needle-case, but it was gone. She thought Mary might have taken it, and ran to ask her, but she had not moved it, and knew nothing about it. The fact was, their father had found it there that very morning, as he was removing the dead leaves which lay under the elder tree. He had been with it into the house, and seeing the children in the garden, he just now came up to them, bringing the needle-case in his hand; "Do you know," he said, "whom this belongs to?"

Jane at first denied knowing anything about it,—whose it was, or how it came to be under the elder tree; but Mary told him it was really the thing their mistress had lost.

Then he questioned them both very closely, and soon discovered that it was Jane who had taken it, and that she had hid it to avoid being detected on Saturday night.

Their father was an honest man, and it pained him very much, that his little daughter should have been so wicked. But he resolved to do all he could to make amends, and with a sorrowful heart he went with them to school before he went to work.

They were rather late when they reached the school; the children were all assembled, and the mistress was making inquiries whether any one had seen the thing she had missed. It was just then that Mary and Jane came in with their father, and before the whole school Jane was obliged to confess that she had taken it and hid it. Her father told the mistress how grieved he was, and hoped she might be punished as she deserved.

Jane felt the disgrace very much; she cried and sobbed all the time that the mistress was speaking to her and the rest of the children about the sin of stealing and lying, and also when she was kept back after school was over. She was vexed and angry with herself for what she had done, and it was a very long time before she could feel happy among the children, or could look up, without being ashamed, at the mistress.

Now, we may learn from this story of Jane, what it is to disobey the first Commandment. Jane was a little girl who acted throughout, just as if she had no God. In one sense, she had the one true God; for, if you had asked her, she would have told you, she *knew* well there was a God;—but though she had God in her knowledge, we see that she had Him not in her thoughts, and in her heart. When she thought of being found out, she was afraid of being punished and disgraced at school, and offending her teacher, and being called a thief; she was not afraid of God's finding her out, and offending Him, and being punished by Him. When she took the needle-case, she thought whether her school-fellows or her mistress saw her; it did not come into her mind that God saw her.

When she went to bed she did not remember to thank God for all his mercies, during the day, and to ask Him, as her heavenly Father, to take care of her during the night. When her father had found the needle-case among the leaves, she tried how she might deceive him, but forgot that God could not be deceived. When she went to Church, even there she had not God in all her thoughts. And when she cried and sobbed at school, I am afraid her sorrow was only because she was found out, and punished, and not because she had sinned against the great and holy God, on account of which she ought to have readily submitted to any humiliation. She broke many of the laws of God, but she broke them through neglecting the first; because she did not believe in Him, and fear Him, and love Him, with all her heart, and with all her mind, and with all her soul, and with all her strength.

"This is the first and great Commandment."

A CHURCHMAN'S THOUGHTS.

ABOUT PRAYER.

Prayer is my first act in the morning. It is God who has kept me and mine through the night; who has given me another day in which to prepare for heaven. It is God who gives me the air I breathe, the food I eat, the clothes I put on; who bestows upon me health and strength, in whom "I live, and move, and have my being." How can I, then, go forth in the morning without kneeling down to bless my God for past mercies, to ask his continual help, and to pray for his grace upon my poor sinful soul? I think that was a good saying of Gustavus, king of Sweden, when in the presence of his army he first leapt from the ship, and kneeling down upon the shore, thanked God for a safe voyage, remarking to a general who stood by "Believe me, my friend, he who has said his prayers well, has done the best half of his day's work."

But, in truth, what can I expect without prayer? Satan is seeking to overwhelm my soul with temptation—I will, then, go to Christ, who is stronger than he. The world and worldly business would fain hide heaven from my thoughts—I will, then, ask for the Holy Ghost to enlighten my eyes, and give me thoughts of Christ, even in my daily work. Yea, and my own evil nature continually draws me down to carelessness and sin—shall I not, then, daily plead my cause with my Father in heaven, who, as He has begun a good work in me, will, if I be true to myself, "never leave me nor forsake me?"

Prayer, too, is my last act at night. I look back upon the day, and see much that is wrong. I confess all on my knees in the soul-searching presence of God. I know that sin unpardoned "bringeth forth death." I ask, therefore, that my guilt may be done away in my Saviour's blood. I know my weakness, and ask for a strong resolution to serve my God. I am in the midst of dangers, but I commend myself to Him who is the sure defence of his people. I may die before the morning, but if I am called away, I ask to be received into heaven, for Jesus Christ's sake.

ABOUT MY BIBLE.

If I had been told that there was in some place many hundred miles off, guarded with the greatest care, and locked up in the safest treasure-house, a book, written under the immediate direction of Almighty God Himself, I am sure I would wish to know something of what was in this Book. And if I had been further told, that

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this Book contained an account of the manner in which God had dealt with his people from the very beginning of the world ; that all that God has taught his people was written down in this Book, all his threatenings, all his promises, yea, the sayings and sufferings of Jesus Christ, God's only begotten Son ; that there was recorded the first teaching of Christ's apostles to Christ's redeemed children ; that there was to be found the very mind of Christ concerning his Church and people, how he would have them to think, and feel, and speak, and act ;—if there were a Book, and but one Book in all the world, with this heavenly teaching in it, how anxiously would I desire to get but a glimpse of this spiritual treasure ; how should I rejoice if I might be admitted to look over the heavenly pages, and to examine for myself the Word of God !

And yet how strange, that, when I have this very Book, my Bible, in my own house,—this Book, which "holy men of old spoke as they were moved by the Holy Ghost,"—how strange that I should prize it so little in comparison with what I ought to do !

But what is my Bible ?—the very charter of my salvation ; the very foundation of my hopes ; the very safeguard of my faith ; the very well out which I may draw the water of life. If I am in error, I have here truth to correct me ; if I am in darkness, I have here light to guide me ; if I am sinning, I have here God's threatenings to alarm me ; if I am living for this world only, I have here eternity opened before me ; if I am in trouble, I have here God's promises, sealed by the blood of Christ to comfort me.

But the Bible is a difficult book ; yea, because it is spoken by the all-wise God to ignorant sinners ; because it is so seldom read, and therefore is a strange book—because we set out by thinking we must understand every thing ; because we do not try to get more acquaintance with God by doing his will ; because our hearts are bound down to this world, and therefore we do not care for what we read ; because a spiritual understanding and a believing heart are not earnestly prayed for when we read.

By God's help, then, I will do this ; I will read every day some portion of the Bible, a chapter of the Old Testament, and one of the New, if possible ; if not, one chapter at least. I will pray that God's Holy Spirit will "open my eyes to see the wondrous things of his law."—I will try to act up to my knowledge ; and if I still find difficulties, as I must expect to do, I will ask my clergyman, who has studied God's Word, to explain them to me. It will be a comfort and help to me to know from him how the great body of Christ's Church have always understood the difficult parts of Scripture ; for faithful and wise, and holy Christians, who have read and prayed and lived better than myself, are likely to know the real meaning of God's Word better than I do. At least, I will pray for a meek and teachable temper ; for I shall be most likely to find true wisdom by not "leaning to my own understanding." However, about my Bible, I remember the saying of Christ, "The Word that I have spoken, the same shall judge him at the last day ;" and that of the Psalmist, "The entrance of Thy Word giveth light, it giveth understanding to the simple."

ABOUT MY CHURCH.

It is a blessed thing to go to church.

The members of my family, after praying to God by themselves, meet together in my house every day for family worship ; but at church, the families of the parish, who have in their different households sought God during

the week, meet together on the Lord's day as one great family. Yea, and this family, thus meeting together in the church, is but a small part of that still greater family who, of every kindred, nation, and language, own Jesus as Lord and God.

It is a solemn thing to go to church.

As I enter the church-yard, the very dust I walk over is mingled with the remains of my forefathers in the flesh, who are here waiting till the trumpet of the Archangel shall awaken them. As I enter the walls of the church, I think that thousands and thousands have been here before me, confessing their sins and obtaining pardon, asking for grace and receiving it, listening to the word of God and getting light and comfort to their souls ; and then I think both they and I must answer one day to God for the solemn hours we have spent in church.

It is a needful thing to go to church.

The clergyman praying is a minister of Christ, not praying instead of me, but leading me and the rest of the congregation to pray for ourselves. I follow, then, with my prayer-book, trying to pray in my heart as the minister says the words, giving my whole mind to the service ; joining in it with my voice as well as my mind ; remembering that the principal object of our coming together is, that we confess our sins together, and praise God together, any pray together.

It is a good thing to go to church.

The clergyman preaching is Christ's ambassador, asking me in Christ's name to be "reconciled to God." I do not allow myself to think whether I like his manner or not. I dare not find fault with what I do not understand in his sermon. I try to sit as a learner, remembering that though other preachers may be more pleasing to the ear or more plain to the understanding, or more clever in what they say, yet that the clergyman of my parish is he who is set over me in the Lord, whom God in his providence has sent to preach to my soul.

"CONTENTMENT."

Some of my young readers will think that, to look upon a contented spirit, they must needs cast their eyes to some of the good things of this life, or, at any rate, to a comfortable English fire-side, where you may "close the curtains, and wheel the sofa round." No! I have seen it in a happy countenance in a poor-house. I remember a poor cripple so greatly afflicted, that he could not leave his bed, and was not able to feed himself. Think, my children, (you who are surrounded with comforts,) of a dingy-looking garret, two or three bare bedsteads, old benches, the window high up, with just the sky visible, a scanty covering and pitiful-looking fire. Such was this poor man's "home." I remarked to him, "You must find it dull here!" "No," he instantly replied ; "the bird sings to me," casting up his eyes to a canary. And another time I was speaking about his infirmities, and said, he would be happy some day. "Yes," he replied with a peaceful and cheerful look, "there are no cripples in heaven." A little box at his bedside was his library, containing his treasure—a Bible. He was very fond of reading, and had several good books. In this humble follower of Christ you see the power of religion. What a wretched life would poor H.'s have been in his cheerless room, unless it had been brightened up by the "Sun of Righteousness, giving him assurance that "where I am, there will ye be also." (John xiv. 3.)



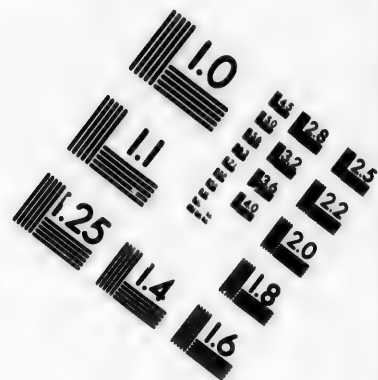
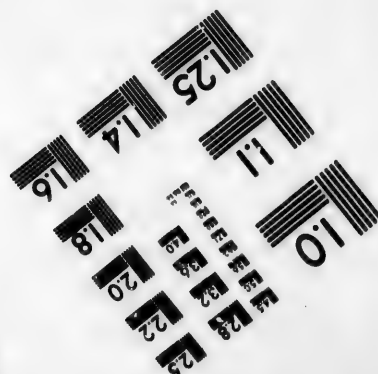
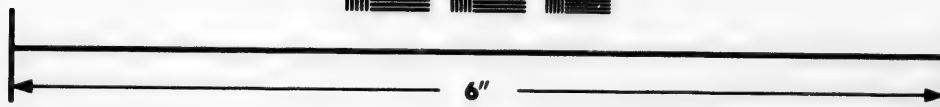
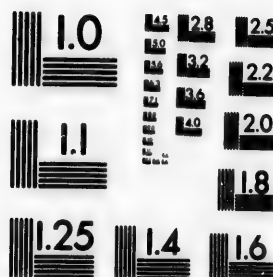


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THE PITCHER PLANT.

Let him who is disposed to observe the works of creation, with a reference to their utility, examine the Canadian birch-wort, which carries at its base two concave leaves; or let him notice that each leaf of the *Tilandria*, or wild pine of the West Indies, is furnished near the stalk with a hollow basket, containing from half a pint to a quart of water; and should he feel disposed to say, 'Surely these plants grow in a land where water is scarce, the air must be sultry, and the country a parched one,'—his conjecture would be perfectly right. Birch-worts grow in the Canadian marshes, which become dry during the hot months; their concave leaves receive and retain, for a long time, the showers that fall occasionally, and also the heavy night dews. They are, consequently, very important to birds, small quadrupeds, and insects, which are thus provided with plentiful supplies of pure and wholesome water, in places where it can rarely be obtained.—"Thou openest thy hand, and fillest all things living with plenteousness." (Ps. cxlv. 16.) The habitation of the wild pine is similarly parched, for it abounds in the most sultry portions of the West Indies. Some kinds of aloes, also common to parched regions, secrete such a quantity of water in their cup-shaped leaves as to afford a grateful refreshment for thirsty travellers.

But the *Nepenthes Distillatoria*, or Pitcher Plant, deserves especial notice. It abounds in those stony and arid parts of Java, from which small birds and quadrupeds must migrate in search of water, were it not for this remarkable vegetable production. The traveller who passes through those sultry regions is frequently attracted by its singular appearance, and the number of birds that fly in and out among the branches. On drawing near, he observes a small pitcher-shaped bag at the foot-stalk of each leaf, with a neatly fitted lid, having a kind of hinge that passes over the handle of the pitcher, and connects it with the leaf. This hinge is a strong fibre which contracts in showery weather, or when the dew falls. Numerous small goblets filled with sweet fresh water are thus held forth, and yield a refreshing draught to such small animals as climb the branches, and to a variety of winged creatures. They hear the pattering of the heavy drops while sheltered in their hiding places, and when the rain is sufficiently abated, forth they come, and refresh themselves at every open cup. It is delightful to see them thus employed, and the Pitcher Plant is sometimes almost covered with these thirsty creatures; some drinking eagerly, others lifting up their little bills between each sip, as if grateful for the refreshing supply. But no sooner has the cloud passed by and the warm sun shone forth, than the heated fibres begin to expand, and close the goblets so firmly as even to prevent evaporation. This is a beautiful and prospective contrivance. The quadruped, bird, or insect, has had sufficient time to quench its thirst, for the heavens do not immediately become clear, and when the goblet is filled with dew some time must necessarily elapse before the warmth of the sun is felt. But the plant also requires nourishment; rain-drops soon trickle from the arid place in which it grows, and nightly dews are insufficient to refresh the sloping bank whereon the Pitcher Plant has sprung to life. The pitchers, therefore, are essential to its own preservation, and a sufficient quantity of fluid is retained by the gradual closing of the lid. But, then, lest any poor thirsty creature should arrive late, or remain unsatisfied in the crowd, such pitchers as are concealed among the branches remain open much longer. Not merely two, nor three, nor yet ten large pitchers are assigned to each plant, but every

leaf-stalk has its own. Thence each leaf receives an adequate supply of moisture, through tubes that communicate, like syphons, with its subsorbing vessels.

There is, perhaps, throughout the vegetable kingdom, scarcely a single instance in which such a wonderful adaptation of one part to another, or of one vegetable to the animals that surround it, is more clearly evinced than in the wondrous Pitcher Plant of tropical regions.

How nicely made;

How beautiful the adaption of each part
To some peculiar purpose. Grateful birds,
Small animals, and insects of all hues,
Their coats bedropt with gold, rejoicing, quench
Their thirst within those cups. More wondrous still,
The countless tube-like syphons, fitly plac'd,
Diffusing freshness through that gracious plant,
Set by its Maker in a thirsty soil
To bless wayfaring creatures.

SOME TALES FOR LITTLE CHILDREN.

Most little children like to hear something about those of their own age, and I think what I am now going to tell you will give you pleasure, and, I hope, do you good. It is about Charles, a dear little boy, whose silky hair was so light, that he used to call it his "silver hair," and whose light clear blue eyes were full of playfulness and good humour. He was blessed with a kind mother, who taught him to love and pray to God, not only at night and morning, but at other times. And often, when feeling himself get angry, or in any way doing wrong, he would awoke himself down and say, "Get down, proud stomach!" This he would say several times. But often he would do something better. He would run to a part of the room where he could be alone, and yet not alone; for there he would stand or sometimes kneel, in prayer to the great God who is ever present with us, and ask to have his "pride" or naughtiness taken away. And he never prayed in vain. For Jesus is the friend of sinners, and will turn none empty away. He will always give the Holy Spirit to those who ask believing that they shall receive. And that Holy and blessed Spirit, who is also called the Holy Ghost the Comforter, will put good thoughts into their hearts, and teach them to do the thing that is right. Dear children, do you not often feel anger, or pride, or peevishness, or jealousy within you? Oh, then, do not rest till you have prayed to your heavenly Father to forgive you for the sake of his dear Son, Jesus Christ.

ANOTHER ANECDOTE ABOUT LITTLE CHARLES.

Some years ago, I lived near my little friend, and can therefore tell you another little story about him. Charles' mother, as I have told you, was a true Christian, therefore she brought up her child in the fear and love of God. But as he was a very young child, he was sometimes afraid of being left alone in a large house and in the dark. For his mamma was often obliged to leave him before his nurse took her place in the room. Now it happened some nights that this dear child awoke after a short sleep, and, if he heard his mamma's footsteps, he would call to her, and beg him to give her some verse from the Bible to think about, to keep him, as he said, "from being afraid in the dark." And he would ask her to tell him something "about God's care of us in the night." Such as the following were sure to give him pleasure and enable him to "sleep on" without further fear:—"I have remembered thy name,

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O Lord, in the night." (Psalm cxix. 55) "He that keepeth thee will not slumber." (Psalm cxxi. 3.) "The Lord shall preserve thee from all evil, he shall preserve thy soul" (Psalms cxxi. 7.) "My meditation of Him shall be sweet: I will be glad in the Lord." (Psalm civ. 34.) "Thou shalt not be afraid for the terror by night." (Psalm xci. 5.) "I will both lay me down in peace and sleep: for thou, Lord, only makest me dwell in safety." (Psalm iv. 8.) "Thou compasseth my path, and my lying down, and art acquainted with all my ways." (Psalm cxxxix. 3.) "Thou art near, O Lord, and all thy commandments are true." (Psalm cxix. 151.)

THE INATTENTIVE CLASS.

(Prov. vi. 12—15.)

It is Sunday morning: the Sunday school teacher is at his post. He has been busy all the week with his daily duties, and if he thought only of his own pleasure, he would like to make Sunday a day of rest and quiet reading in his own home. But he remembers Jesus did not think of himself, but spent his whole days for the good of others, so that he had no time even to eat bread. Therefore the teacher rose early this Sabbath morning—he has already been earnestly asking God to bless the dear boys he is going to teach—he has been reading over their chapter before hand, that he may think of some nice lesson from it that they can understand and remember, and now, as soon as the school bell rings, he is ready for the class.

And the boys for whom he is taking so much pains, surely they are at least thankful to him for his trouble.—It is all for their good. They will surely do their utmost to learn. Some of them are dull; he will not mind that. But surely none of them will be inattentive, much less rude to so kind a friend.

Indeed I wish it were so, but look at them, you will be puzzled what they have come to school for, certainly they have no mind to learn anything. Did you see how Tom Jones was laughing just now? It was John Field who, while the teacher's face was turned the other way, winked so absurdly at him that he could not stand it, and now the titter has spread all down that side of the class. The teacher has just quitted them, when there is a disturbance at his left hand: James Robinson has been pushing his neighbour with his feet, to try and gain his attention, and now they are whispering and nodding. Much the better they are for their lesson! But do you see that tall bold lad, George Somers, he is mocking his teacher, pointing at him with his finger, and trying to make all the little ones round him laugh, and they think him a very fine fellow.—At last the hour is over. The weary teacher feels sad and disheartened. If he had not learnt of his Saviour to be patient and persevering, he would soon throw up his thankless task. And where are the giddy boys? Do you not hear them shouting across the green, only too glad to be free for some more noisy and boisterous fun. They will trouble themselves no more about the school hour.

Something was going on, however during that hour, of which they little thought. The great God had his eye fixed upon them. He noticed every mischievous wink, every rude laugh, every bold push and pull. He noticed them, and He has written all down in His dreadful book, which will one day be opened, that the sins of obstinate sinners may be read out of it. If a loud voice from heaven sounding like thunder, had been heard that morning, telling those bad boys, how angry God was with their winking, pushing, and mocking, it would have frightened them.

I have a message from God for such careless boys,—it is as truly God's voice, as if it sounded in their ears loud as thunder,—for it is written in God's book, the Bible. They do not know there is an account in the Bible, of how they have behaved at their class, but they shall hear the verses for themselves.

"A naughty person, a wicked man, walketh with a froward mouth, he winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; frowardness is in his heart, he deviseth mischief continually, he soweth discord. Therefore shall his calamity come suddenly, suddenly shall he be broken without remedy."—Prov. vi. 12—15.

Thoughtless, inattentive boys, do take this solemn warning to heart. You have so often been careless at school and at church, and no harm has seemed to come of it, that now you think it is no matter. Remember this is as God has said it would be, the naughty person, the wicked man, goes on "winking with his eyes, sowing discord, devising mischief," and then just when he thinks all is safe, "suddenly his calamity cometh." Yes, some days when you think all is going on as usual, when you suspect no danger, then God may send some sudden sickness which will at once lay you low, some terrible accident which may cut you off in a moment. "Suddenly you would be broken, and oh! how awful those last words are, "without remedy." When a sinner is cut off in his sins, there is no more remedy for him, the voice of hope and mercy sounds not in hell, he is in pain and misery where no hope or mercy ever comes. How welcome then, the voice of the Sunday-school teacher would be, telling of Jesus's love, telling that Jesus was willing and waiting to save, but it shall never be heard in that dark place.

My dear boys, none of you are yet "without remedy." The rudest, most inattentive boy may now give up his evil ways, and turn to Jesus. He will find it at first very hard to fix his attention, his old bad habits will come back upon him again and again. But if he really wishes to amend, Jesus is willing not only to forgive all the past sins and wipe the tale of them out of God's book, but to help them to do better. Then the Sunday-school hour that he now finds so tiresome will be pleasant and interesting to him. For it will be sweet to learn more about Jesus whom he loves. May this be the happy case with my inattentive boy who has read these lines!

MUCH IN LITTLE.

Toil is always well repaid by the comfort of rest, and the pleasure of having *done* something.

Those who have nothing to do are strangers to many of the sweetest pleasures of life.

Prosperity and comfort in this world would pall upon the taste, and become almost wearisome, if there were no interruptions: troubles are followed by joys, which without them we could not know.

Perhaps there have been as many rich men living in sin and luxury, who have envied the condition of a labouring peasant, as poor men who were envious of the rich.

The darkest lot is lit up by many bright rays of comfort: the heaviest hour is to the Christian a forerunner of approaching peace and joy.

As the arm is strengthened by constant exercise, if it be not too much for it to bear, so is spiritual joy increased by triumphing over difficulties and sorrows.

SUNDAY-SCHOOL INTELLIGENCE.

ST. GEORGE'S, TORONTO.

In the early part of the present year a benevolent individual of this city, Mr. J. E. Pell, presented a handsomely bound reference Bible to the superintendants of each of the twelve Sunday-schools in this city, to be adjudged to the author, being a pupil in the same, of the best Essay on the subject of *Christian Benevolence*. Fourteen Essays were sent in for adjudication by the pupils of St. George's Sunday-school, and on Sunday the 4th of May, the judges, (Capt. Lefroy, the Rev. Garret Nugent, and John Arnold, Esq.) declared the one we give below to be that most deserving of the prize; recommending, at the same time, that rewards, however small, should be given to each competitor in token of the gratification they experienced on reading so many excellent essays. Next Sunday the prizes were delivered to the respective writers, accompanied, in each case, by a few appropriate remarks from the Incumbent of the Church, the Rev. Dr. Lett, and the following essay, adjudged to be the best, written by Henry Coates, was read in the presence of the assembled school.

The example set by the donor, will, we trust, be followed by others and to the means, under God, of opening and extending a new feature in this country in our Sunday-school annals, calculated to effect much good, and perhaps to elicit many a spark of genius, which might long, or for ever remain dormant or unknown:—

PRIZE ESSAY ON CHRISTIAN BENEVOLENCE—BY HENRY COATES, AGED TWELVE.

Motto.—“*The Fruit of the Spirit is Love.*”

Christian benevolence is an active principle, and rests not in saying, “be ye warmed and be ye filled,” but it goes about seeking whom it may relieve—what human misery it may alleviate—what wanderers it may reclaim from the paths of sin and folly—what prodigal it may urge to arise and go to his Father—what sheep that has erred and strayed it may lead back to the bosom of the Good Shepherd—what tender lamb it may win to the fold of Christ; in short, Christian benevolence is a delight in the happiness of others. A person possessed of this principle will sacrifice his own advantages, wishes and enjoyments, to promote the interests of his fellow-creatures. The proper character of Christian benevolence is, to do good as it has opportunity; Christian benevolence is the sum and substance of Christian religion; but we should not suppose that every cheerful communication of benefits merits the name of Christian benevolence. Persons often merely form love of display, or to get rid of the importunate applications of the needy, or from a naturally kind disposition, or because they have been taught the duty of giving, or from a desire to be praised for their liberality, “freely give;” but this the Scriptures clearly assures us does not constitute Christian benevolence; for the Apostle Paul expressly says, he may bestow all his goods to feed the poor, and give his body to be burned, and yet not have charity. All acts of real benevolence are performed from a sense of duty, and with an intention to obey God in the performance of them. The Being with whom we have to do looks to the heart, and not to the value of the outward act, for the Scripture says, that “a man will be accepted according to that he hath, and not according to that he hath not;” it is well for us that it is so, as few are blessed with the means or capabilities of doing great actions, but all can do something to show their love for that gracious Saviour who condescends to receive the cup of cold water

given in His name. It seems to me that sending the Gospel to the heathen is the noblest effort of Christian benevolence. How much greater dignity rests upon the memory of the poor cobbler, who, working at his humble trade for his daily bread, first projected the evangelizing of the heathen, than on the memories of those men whose fame is written in blood. The excellent Wilberforce, himself a true philanthropist says of this same individual—“I do not know a finer instance of the moral sublime than that a poor cobbler, working at his stall, should have conceived the idea of converting the heathen, yet such was Dr. Carey. Milton planning *Paradise Lost* in his old age and blindness, was nothing to that poor cobbler.” If Christian benevolence were universal, how different this world would be; there would then be no impatience, no unkindness, no envy, no boasting, no vain self-conceit, no appearance of evil, no selfishness, no hasty anger, no evil thinking, no rejoicing at the failings and misfortunes of others, but a contented, hopeful, believing, rejoicing continuance in well-doing. Each of us knows how difficult of attainment and how contrary to our natural minds and hearts is “that most excellent gift of charity;” how necessary then, the beautiful prayer of our Church, that God would pour it into our hearts, and thus form in us a state of mind of which He is Himself the brightest example.—Benevolence is the essence, the sum of His being and character. How largely is this shewn even by the blessings of His providence. “Our health, food, and raiment, are means of enjoyment to us daily throughout our lives; our friends and connexions also continually and extensively contribute to our happiness. The pleasantness of seasons, the beauty and grandeur of the earth and the heavens; the various kinds of agreeable sounds ever fluctuating upon our ear; the immensely various and delightful uses of language; the interchanges of thought and affections; the peace and safety afforded by the institution of government; the power and agreeableness of motion and activity; the benefit and comfort afforded by the arts and sciences, particularly by those of writing, printing, and numbering, and the continual gratification found in employment, are all in a sense daily and hourly sources of good to man; all furnished either directly or indirectly by the hand of God.”—“O that men would therefore praise the Lord for his goodness, and for his wonderful works to the children of men!”

ERRATA.

The 19th verse of “The Dusty Bible,” which appeared in the April number, read thus:—

Tears swelled the widow’s “heart” at night,
Tears bathed “her” when she woke.

It ought to be—

Tears swelled the widow’s “eyes,” &c.,
Tears bathed “them,” &c.

MONEYS RECEIVED, on account of the *Young Churchman* since last publication—Rev. A. L. Stepenson, 5s.; F. Holman, 2s. 6d.; Miss Logan, 2s. 6d.; Wm. Graveley, 2s. 6d.; Mrs. Allan, 2s. 6d.; Miss Boswell, 2s. 6d.; Miss Gillard, 2s. 6d.

Printed and Published monthly, by A. F. PLEES, at the Office of *The Church* paper, No. 7, King Street West. Price, 2s. 6d. per annum. No orders filled unless accompanied with remittance.

The Young Churchman

"Feed my Lambs."

No. 8.]

TORONTO, JULY 1ST, 1851.

[PRICE 3D.]

[Original.]

THE CHURCH SCHOLAR'S NOTES ON THE NEW TESTAMENT.

The Gospel according to St. Matthew.

CHAPTER IV.—Continued.

Ver. 12. *John was cast into prison.*] The circumstances under which John the Baptist was cast into prison, are recorded in the xiv. chapter of St. Matthew. "Herod [Antipas, son of the Herod who slew the infants at Bethlehem] had laid hold on John, and bound him and put him in prison for Herodias' sake, his brother Philip's wife; for John said unto him, It is not lawful for thee to have her."—The prison was the fortress of Machærus, situated to the N. E. of the northern extremity of the Dead Sea.

—*he departed into Galilee.*] Our Lord had previously been in Galilee, and had performed the miracle at Cana. (John ii. 1.)—The departure here referred to was from Jerusalem, whither He had gone to keep the Passover (John ii. 13).—In the interval between His baptism and this departure into Galilee, He had begun His public ministry, and had attracted the attention of men. At Jerusalem, he had expelled the money-changers from the temple (John ii. 15); and had instructed Nicodemus on the subject of the new birth "of water and of the Spirit" (John iii. 5). And in passing through Samaria, He had informed the woman of Samaria of the well of water which he would cause to spring up in the hearts of those that joined his kingdom (John iv. 14).—i. e. of the constant supplies of the Holy Spirit, which they should have invisibly imparted to them, by virtue of their union with Him, through

union with His Body, the Church which He was about to found.

Ver. 13. *leaving Nazareth.*] The cause of His leaving Nazareth, was the event related by St. Luke (iv. 28, 29), where, after offence taken at his public teaching, his fellow-townsmen "were filled with wrath, and rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong."

—*Capernaum which is upon the sea coast.*] So called to distinguish it from another Capernaum, spoken of by the Jewish historian Josephus. The sea referred to was the Sea of Galilee.

Ver. 14. *Esaias the prophet.*] The precise words of Isaiah, as they stand in our English Bibles, are these: "The dimness shall not be such as was in her vexation, when at first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterwards did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Isaiah ix. 1, 2.—St. Matthew gives simply the substance, and some of the expressions of the prophecy.—By the fact that our Lord shed the first rays of the light of His Gospel on "Galilee of the Nations," it may have been intended that the people of Judæa should be gradually led to embrace the truth, that the salvation secured by our Lord was for the benefit of "all nations," as well as the Jewish.—The population of this region was very much mixed, many foreigners from Egypt, Arabia, Phœnicia, and elsewhere dwelling there.

Ver. 17. *From that time.*] From the time of our Lord's removal to Capernaum; where

He resided so much, that in Matthew ix. 1, the place is called "His own city."—Caper-naum was situated on the north-western shore of the Sea of Galilee; and its name signifies the "Village of Nahum."

—*Repent.*] This was also the burden of the teaching of John the Baptist, the harbinger of our Lord.—"Repent!"—"the whole habit of your thoughts, ideas, and principles must undergo a revolution.—Those that comprehended what the work intended to be accomplished by the Divine Messiah really was, were very few.—The mass of men in the world were, at that time, in a state of debasement, in mind and morals, beyond anything that we can well conceive.

—*The kingdom of heaven is at hand.*] This kingdom was even then in the act of being introduced into their midst.—The kingdom of heaven signifies the visible society of men, who join themselves to Christ in the way which Christ has commanded, viz., by Baptism.—This society is a kingdom, organized together, with commissioned officers and agents, throughout all the world, appointed to carry out the will of the King, Christ Jesus.—This kingdom would exist in integrity, were the kingdoms of the earth abolished. It is continually growing and absorbing into itself all tribes and tongues. It was this kingdom which was symbolized to the prophet Daniel by the stone which was "cut out of the mountain without hands," and which "brake in pieces the iron, the brass, the clay, the silver, and the gold:"—by such expressions was represented beforehand the miraculous way in which "the kingdom" should grow and spread and fill the world, evidently proving that it was the institution of God. Thus indeed Daniel himself (ii. 44) interprets the figure. "The God of heaven shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—We have seen the fulfilment of this prediction from the time of our Lord's advent until now: we may be sure that it will continue to be fulfilled, "even unto the end of the world." This kingdom is what we call the

Church.—In every nation of Christendom, there is one branch of the Church founded by our Saviour—and this all the Christians of that nation ought to join. Wherever there is, in any nation, the appearance of more branches of this Church, existing together at one and the same time, all of them must be schismatical except one; because Christ is not divided, and it is not His will that in any nation His Body, or Kingdom, should seem divided.—Within the limits of the British Empire, the English Church is the legitimate, antient, unbrokenly-descended branch, of the Church founded by our Lord Jesus Christ.—From this central and original organization, the Christian denominational bodies within this empire have, at different dates, and for different causes, separated themselves. Reunion should be the earnest desire and effort of those who long to see the fulfilment of that prayer of our Lord—"that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us."—John xvii. 21.

Ver. 18. *Simon called Peter.*] Simon, afterwards surnamed by our Lord, Peter; i. e. "of the Rock,"—on the occasion of his energetic declaration, "Thou art the Christ, the Son of God!"—This was the great truth which constituted the Rock on which the Church founded by our Lord, was built.—Simon's earnest confession of it, on the behalf of all the Apostles, when our Lord asked them, "Whom say ye that I am?" caused him to be surnamed "of the Rock."—We should look upon the word "Peter," as an epithet, rather than as a proper name: thus St. John and St. James were in a similar manner styled by our Lord, "Boanerges,"—"Sons of Thunder"—from their impetuosity, possibly on the particular occasion referred to Luke ix. 54.

Ver. 19. *Fishers of men.*] "The kingdom of heaven [i. e. the Church founded by our Lord] is like unto a net that was cast into the sea, and gathered of every kind; which when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." Matthew xiii. 47, 48.—All who bear the Apostolic Commission received by our Lord, are those who are to

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gather men into the Church, and train them there as Christians.—This promise to Peter and Andrew, that they should be gatherers of men into the Church, was made after the occurrence of the miraculous draught of fishes, when the former, terrified at the proof exhibited therein that God was working so near him, exclaimed to our Lord—"Depart from me; for I am a sinful man, O Lord!"—Luke v. 8.

Ver. 20. *They straightway left their nets.*] After conferences held with our Lord, they quickly made up their minds to relinquish their occupation, and join the little band which was beginning to accompany him, believing him to be the Messiah.—There had been intercourse between our Lord and Peter and Andrew, before this their direct call to follow him as immediate attendants. We learn from St. John (i. 40), that both brothers had been disciples of John the Baptist, and that Andrew was the means of bringing Peter into the presence of our Lord.

Ver. 21. *James the son of Zebedee.*] This was James the Greater, or Elder,—afterwards slain by Herod, grandson of Herod the Great. James the Less, or Younger—also surnamed "the Just,"—another Apostle,—was the son of Alphæus, of the family of Mary, the mother of our Lord.—The latter is believed to have been the author of the Epistle of St. James, in the new Testament.

Ver. 23. *teaching in their synagogues.*] The word "synagogue" properly means "an assembly," or "collection of People." But at length it came to mean "the place of assemblage."—So "Ecclesia," or "Church," is properly an "Assemblage;" but in common language, it signifies also "the place of assemblage."—Each synagogue was made somewhat to resemble the great Temple at Jerusalem, just as the ordinary Churches in a Christian diocese now are arranged to a certain extent after the pattern of the cathedral, which is supposed to be the mother-church from which they have sprung. Indeed there appears to have been the same relation between the synagogues and the Temple at Jerusalem, as there is in every Christian Diocese between the various parochial churches and the great cathedral where the

bishop of the diocese generally sits. The Christian system has been a transcript, on a world-wide scale, of the Jewish system, which embraced but one diocese, so to speak.—The service in the synagogues was according to a set form, consisting of nineteen prayers or collects: after these came the reading and exposition of the Law and the Prophets. The exposition was made by one of the official ministers of the synagogue; or by any person whom they might invite to address the congregation. Thus our Lord and His Apostles were often permitted to teach the people in the synagogues.

— *the Gospel of the kingdom.*] The glad tidings of the new dispensation or Church, wherein, by the free grace of God, it is made possible for all men to be saved.

— *healing all manner of sickness.*] All evil in the world arises from the fact, that the human race is a fallen race. Our Lord shewed by his healing bodily disease, that he had power over all evil; that he was the Redeemer of the human race from the effects of their fall.

Ver. 24. *throughout all Syria.*]—"Syria" is an abridgment of "Assyria," derived from Ashur, mentioned in Genesis x. 11.—Syria, at the time referred to by St. Matthew, was bounded on the east by the Euphrates, and a portion of Arabia; north by Mount Taurus; west by the Mediterranean; and south by Arabia.

— *those which were possessed with devils.*] Our Lord was He who was to bruise the serpent's head.—Extraordinary visible influence was permitted to be exercised by demons (here called devils) or evil spirits, over the souls and bodies of men, during the time of our Lord's sojourn on the earth, and for some time afterwards; in order that it might be evidently seen that He had perfect power over spiritual, as well as over physical or bodily evil; and that we, witnessing His victories, might put our whole trust in Him in Him in our resistance to evil within ourselves and in the world.

Ver. 25. *Decapolis.* The name signifies "Ten cities." The ten cities referred to, situated principally on the east side of the River Jordan, were Scythopolis, Philadelphia,

Raphanæ, Gadara, Hippos, Dios, Pella, Gerasa, Canatha, and Damascus.

— *beyond Jordan.*] The region eastward of the Jordan was called *Peræa*, which has the signification of “beyond” or “across.”

[Original]

MEMOIRS OF EMINENT ENGLISH CHURCHMEN.

SIR JOHN OLDCASTLE, LORD COBHAM :
died 1417.

The labours of Wickliffe left their traces behind them. The thunder of his eloquence and the ardency and energy of his zeal, had roused in the hearts of the laity a spirit of resistance to the tyranny of Papal Aggression ; a longing for the truth and a yearning after calmer and happier days. The good work, nevertheless, did not proceed without strong opposition. The Monks used all their efforts to prevent any further extension of the movement, and, through their influence, a bill was secretly carried through the House of Lords, which declared that all who preached without license against the Catholic faith, should be imprisoned until they justified themselves according to the law of the Church ; but as it was enacted but by one branch of the legislature, it fell to the ground chiefly through the strenuous opposition and protest of the Commons.

Notwithstanding all opposition, the Lollards increased, and, at the time of the accession of Henry the Fourth, had become so numerous and powerful, that the clergy exerted all their influence to induce him to wage war against them. This Prince, eager and anxious, on ascending a usurped throne, to conciliate so powerful a body, passed a most stringent edict by which any person suspected of heresy might be imprisoned at the discretion of the ordinary, fined, or delivered over to the secular power to be burnt to death. This was the famous ordinance called the writ *de heretico comburendo* or “for the burning of Heretics.”

The priests were not slow in availing themselves of the authority committed to them by this act. The first victim of their rage, and the first Christian martyr in Eng-

land was Sir William Sautre, rector of St. Osithes, in London, who, after a mock trial, was condemned to be burned to death—the principal ground of his condemnation being his assertion, that the sacramental bread was still bread after it had been consecrated.—

This sacrifice appeased their wrath for a season. Nine years elapsed before the pile of martyrdom was relit. On this occasion the victim of the spirit of intolerance was an obscure individual, one William Badley, a tailor by trade, who was burnt to death under circumstances of peculiar atrocity.

We now turn to the subject of our memoir, the history of whose life is so mixed up with that of the Church at this period, that further separation is unnecessary, and we will retrace our steps a little, in order to give some account of the earlier years of this English martyr.

Sir John Oldcastle, often called the “good Lord Cobham,” was born in the reign of Edward the III. He obtained his peerage by marrying the heiress of Lord Cobham.—In early life he became a convert to the doctrines and a zealous supporter of the Wickliffites, and being endowed with a large amount of worldly wealth, he had the will to use it in the furtherance and promotion of his Master's glory. Besides spending immense sums in the transcription and circulation of the great Reformer's writings, and the maintenance of a number of his disciples as itinerant preachers throughout the country, he encouraged students at the University of Oxford by bountiful stipends to propagate these opinions in every direction. Their spread was the occasion of a commission of enquiry being instituted, which reported that in Oxford was to be found the nest of heresy, and that its growth and diffusion was mainly owing to the example and patronage of Lord Cobham. Proceedings were commenced against the noble delinquent, but on the interference of the monarch, who was sincerely attached to him as a faithful servant and friend, they were stayed for a season. Henry undertook the task of converting him from his errors, and convincing him of his high offence in separating from the Church—but in vain ; he replied to his ar-

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guments and entreaties in these plain and energetic words: "You, most worthy Prince, I am always ready and prompt to obey; unto you, next my eternal God, I owe my whole obedience, and submit thereto, as I have ever done, all that I have either of fortune or of nature; ready at all times to fulfil whatsoever ye shall, in the Lord, command me.— But as touching the Pope and his spirituality, I owe them neither suit nor service, forasmuch as I know him by the Scriptures to be the great Antichrist, the son of Perdition." This undaunted answer much enraged the King, and a more effectual aid could not have been afforded to the adversaries of the unfortunate nobleman. Henry no longer attempted to shelter him from the storm with which he was threatened. The proceedings were recommenced; Oldecastle failing to appear on citation, was pronounced contumacious and solemnly excommunicated.

Under these circumstances, Cobham, seeing that the next step would be fatal, unless precautionary measures should be taken for its prevention, drew up a confession of his faith, which he entitled "The Christian Belief of the Lord Cobham," and laid it before the king, humbly begging of him to peruse it carefully, and then lay it before a council of pious and learned divines for examination. But the loyal and virtuous nobleman had the sorrow to see it received with coldness and austerity, and referred to one of the most implacable of his enemies, Arundel, Archbishop of Canterbury. He then offered to adduce one hundred knights, who would bear testimony to the innocence of his life and opinions. The answer he received was a warrant for his committal to the Tower, to which he was immediately hurried. He was brought up for examination before a consistory, composed of Arundel, the Bishops of London and Winchester, and the Lieutenant of the Tower. On his recantation being demanded, he drew forth from his bosom his former confession of faith, and, having read it aloud, declared it to be his answer. After some time spent in consultation with his confrères, the Archbishop thus addressed him: "Come hither, Sir John. In this your writing, are many

good things contained, and right Catholic also; we deny it not. But there are other points, concerning these articles whereof no mention is made in this your bill; and therefore, ye must declare your mind yet more plainly." This crafty speech was put to him in order to draw from him something which would ensure his condemnation, but Cobham perceived its drift, and declared his determination to give no answer but what was contained in his confession. To this Arundel replied, "Sir John, beware what you do; for if you answer not clearly to these things, especially at the time appointed you only for that purpose, the law of holy Church is, if compelled once by a judge, we openly proclaim you a heretic." "Do as ye think best, for I am at a point," was the reply that met this threat.

Two days after this, his examination was resumed, but this time, before a promiscuous assemblage of monks, friars and others, who regardless alike of decorum and charity, did not hesitate to shew their hatred against their noble and illfated victim, by a torrent of all kinds of vulgar and vindictive epithets. Arundel advised him, then, to ask for absolution, but he replied, in an earnest and fervent tone, "Nay, forsooth I will not; for I never yet trespassed against you, and, therefore, I do not want your absolution." Then kneeling down on the pavement, and raising his hands towards heaven, he continued to exclaim, "I shrive me here unto Thee, my eternal living God, that in my youth I offended Thee O Lord in pride, wrath and gluttony; in covetousness and licentiousness. Many men have I hurt in mine anger, and done many other horrible sins! Good Lord, I ask Thee mercy." As he made this devout confession, his eyes streamed with tears; but, rising, he exclaimed with a loud voice. "Lo! these are your guides good people: lo! for the breaking of God's laws and commandments they never yet cursed me; but for their own laws and traditions most cruelly do they treat me and other men, and therefore both they and their laws, by the promise of God, shall be utterly destroyed."

After a long series of questions concerning

several of the dogmas and unscriptural tenets of the Church of Rome, to which he gave characteristic and consistent replies, his doom was finally pronounced by the Archbishop in due form. This sentence, though couched in the most virulent and unfeeling terms, failed to move the pious and heroic noblemen. It rather tended to confirm his resolution in the good cause he had undertaken to defend; and when Arundel had concluded, he thus replied, "Though ye judge my body, which is but a wretched thing, yet am I certain and sure ye can do no harm to my soul, no more than could Satan upon the soul of Job. He who created it will of his infinite mercy and promise save it; I have therein no manner of doubt: and as concerning these articles before rehearsed, I will stand to them even to the very death by the grace of my eternal God!" Then turning to the court, he extended his hands, and said in a louder tone of voice, "good Christian people, for God's love be well aware of these men! for they will else beguile you and lead you with themselves to destruction; for Christ saith plainly unto you 'If one blind man leadeth another, they are like both to fall into the ditch.'" Having spoken in this manner, he knelt down and exclaimed, "Lord God Eternal, I beseech Thee, of thy great mercy's sake to forgive my pursuers, if it be thy blessed will!"

The execution of the sentence was deferred for some reason or another, for fifty days, but before the expiration of that period, he effected, through the agency of some of his friends, his escape from the Tower. He fled into Wales, and there found a safe retreat for four years.

In the mean time his enemies were not idle. Through their agency a miserable attempt was made to fasten upon him the stigma of the crime of high treason.—The facts are these: A report was circulated that an army of rebel Lollards, numbering at least twenty thousand was assembled in St. Giles' Fields, with the intention of attacking London, and it was further maliciously reported that Lord Cobham headed that army. Henry sent a party of armed men to ascertain the truth of this rumour, but on their

arrival they found but a few individuals, twenty of whom fell beneath their too ready swords without a show of resistance, and the rest to the number of sixty were made prisoners. This pretended rebellion furnished the persecutors of the Lollards new reasons for shedding their blood, and no less than thirty-nine, amongst whom might be found the names of Sir Roger Acton, and others of great worth and respectability, were burnt alive, with every circumstance of atrocity to render their sufferings the more acute. A bill, too, was passed rendering heresy liable to the same penalties as treason; an act manifestly aimed at Lord Cobham. Shortly after he was discovered by Lord Powis, and a party of soldiers, against whom he defended himself so bravely that his pursuers began to faint, and only owed their success to a woman's ferociously breaking his leg with a stool. He was taken to London and put to death by being hung in chains and burnt alive. He died as bravely as he lived. As a soldier, a nobleman and a christian, he was alike distinguished. Devoted to truth, he spent his life in its defence, and sealed his profession with his blood, and will add another name to the noble army of martyrs, who will stand up at the last day to bear witness against the mighty wickedness of the apostate Church of Rome.

POETRY.

[Original.]

TO MY MOTHER ON HER BIRTHDAY.

Scarce can the little lark be seen,
Lost in the sunny sky;
But oft its sweet toned voice is heard,
Upon the zephyr's sigh.

And from the grove the warblers join
In chorus wildly gay;
Each has its song, but all accord,
And hail thy natal day.

The flowers peep forth, the mountain rills
Sparkle in merry play;
All nature seems to lift her voice,
Upon this happy day.

Then shall my heart alone be mute—
Shall I no tribute pay,
No!—love and gratitude combine
To bless thee on this day.

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[Selected.]

A CHILD'S SELF-EXAMINATION.

Before I sleep I close my eyes,
 These things I must remember thrice;
What I've been doing all the day,
 What were my acts at work or play?
 What have I *heard*, what have I *seen*?
 What have I learnt, *where'er I've been*?
 What have I learnt that's worth the knowing?
 What have I done that's worth the doing?
 What have I done *that I should not*?
 What duty was this day *forgot*?
 Before in sleep I close my eyes,
 These things I must remember thrice;
 If I've done ill, then I must pray,
 That God would take my sins away,
 And for the merits of His Son,
 Forgive the evils I have done;
 Then pardon'd daily, filled with love,
 I'll be prepared to dwell above,
 And there, with angels round the throne
 The love of God forever own.

MISSIONARY INTELLIGENCE.

TRAINING INSTITUTION AT PORT LINCOLN
 IN THE DIOCESE OF ADELAIDE,
 SOUTH AUSTRALIA.

We are glad to be able to communicate some account of the movements of the Ven. M. B. Hall, in this work, which appeared first in a letter addressed by himself to the *South Australian Register*.

The spot first selected by the Archdeacon and his party, was the Island of Boston, lying at the entrance of Port Lincoln.

"On the 10th September, 1850," writes the Archdeacon "we set up our tent upon Boston Island—an island of great beauty and many attractions, forming the shelter to the far-famed harbour of Port Lincoln. It will readily be understood, that our object in choosing that locality was principally seclusion—that we might be cut off from the society of blacks living in a wild state, and protected from the unwelcome intrusions of evil-minded persons amongst the whites. These advantages we set against the formidable disadvantages that no permanent fresh water had (as yet) been discovered upon the island. We thought that we should be in a position to make a closer search for the necessary element than had ever been made before—we trusted much to the acknowledged natural sagacity of the natives in such cases—we determined to persevere in making well after well, so long a hope

remained of our obtaining the object of our search. However, all our expectations—all our efforts proved fruitless. Salt water! salt water! was the oft-told tale of every well that was sunk. So prevalent is salt in composition of the soil, above as well as below, that even the rain-water as it trickles down the sides of the hills, when but newly fallen from the clouds, tastes almost like the briny sea itself. Our wants in the meantime had been supplied from a fine natural reservoir in a rock, where pure water to the amount of about 150 gallons is deposited by every moderate shower of rain; and which we duly and carefully stowed away in casks for daily use. But the angry ocean deprived us even this resource. High and secure as our reservoir appeared upon ordinary occasions, the foaming billows beat up into it, on the occurrence of a storm, and showed us that even this resource might at any time fail us in the hour of greatest need.

"I need scarcely add that after this we abandoned the island. But the beauty of its scenery—the romantic wildness of its hills—the state of seclusion in which we had lived, and the primitive habits of life to which we had conformed during our sojourn of one short month upon its shores, made us all feel some measure of attachment towards it; and I believe scarcely one of our party, whether white or black, quitted it without some feelings of regret.

"Our party, when we first went to the island, consisted of eleven persons—eight natives (four of each sex), Mr. Minchin, Mr. Rayner, and myself. This number was soon after increased to thirteen, by the addition of another native couple, and this was our number when we left the island.

"But before I proceed to the next chapter of our little adventures, it may perhaps be interesting to some of your readers to hear something more about Boston Island, and our doings thereon. The island is about three and a half miles in length, stretching along the eastern side of Boston Bay, and forming that Bay into a harbour of first-rate character; the average breadth of the island is about one and half miles, and the distance from it to the settled part of the township of Port Lincoln, straight across the bay, perhaps about three and a half or four miles. Every one who visits Boston Island is pleased with it; there is something peculiarly attractive about it, and consequently several persons have, from time to time, taken up their abode upon it, and remained there for a longer or shorter periods. All, however, with the exception of one individual, have again deserted it; principally in consequence of the absence of permanent fresh water. One individual alone remains there, almost a second edition of Robinson Crusoe. He is the most determined misanthrope I ever met with, and the (to him) luxury of escaping from the ways and haunts of men is more than a compensation for all the privations and evils which he

suffers in his voluntary exile. He is well connected, well educated, well informed, and possesses considerable natural talents, and has already endured, for a period of three years, the solitary confinement to which he is self-sentenced.

"This gentleman being the only resident upon Boston Island, we were of course thrown entirely upon our resources as to our habitations; and a round, or bell tent, which was kindly lent to us by the Surveyor-General, served for a shelter for our stores and such other things as most required protection from the weather, as well as for a sleeping apartment for the females of our little party.—With respect to ourselves, the men (both white and black), the particulars of our sleeping-apartments are soon given—an ample fire to counteract the keenness of the night air—some closely-wattled branches to defend us from the wind, and the glorious canopy of heaven for a roof over our heads—thus did we pass the first nights of our residence upon Boston Island.

"Our exertions by day were of course directed to the formation of a hut. The materials which presented themselves were long gum poles of a kind which I do not remember to have seen anywhere else in the colony; they are of all lengths up to sixteen or seventeen feet, the longest being five or six inches in diameter at the larger end. The character of this material seemed plainly to indicate to us that our intended habitation would be most conveniently erected in the shape of a hut. A small shrub, apparently a species of broom, formed an excellent material for thatching the same. Accordingly in due time, Mr. Rayner being the director of the operations, a very commodious habitation was the result of our labours the dimensions being thirty-two feet in length by twelve in width. Having accomplished this object, in order to secure to ourselves some degree of comfort in the event of unsettled weather, we next directed our attention to an active and energetic search for permanent fresh water; of the result of these labours I have already informed you.

"Our having fixed ourselves first in one place, and having then moved to another, has necessarily made us so much more backward in our operations at our present station. Nor is this all: inconveniences and evils have arisen from our having kept the natives so long in habits of life too much resembling their own habits in the bush it would have been much better if we could at an earlier stage have begun to do all things according to rule and method, and with a greater degree of regularity. And again, in consequence of the men and women having been kept so much apart, misunderstandings have occasionally arisen between the men and their wives, which I believe would not have occurred if it had been possible to place several huts at their disposal, so that each couple might have had their own little habitation to themselves at an earlier period.

"This narrative of our proceedings I shall with your permission, have much pleasure in continuing. In the meanwhile, it may be well to mention that I am expecting in Adelaide four of our men, who applied to me for leave of absence before I left Port Lincoln. They will come in the *Yatila*, whenever she returns with Mr. Dashwood, and Mr. Moorhouse, from that part of the Colony. I pray to God (and I entreat the prayers of all those who wish us well, to the same end) that these poor fellows may be preserved amidst the temptations which they will meet with. Of their sincere intention, at the present time, to return to their new home, and of their firm determination to avoid all evil company, whether white or black, I am deeply convinced: but, alas! better men than they are have fallen in spite of the best resolutions. He alone can keep them who takes cognisance of the smallest sparrow that falls to the ground. I should have been glad if their absence from Adelaide had been longer before they again visited it: but our course throughout consists in a nice and careful balancing of one difficulty against another; and, in this case, I prefer the risk of the course I have adopted to the risk of disheartening and dispiriting them if I had turned a deaf ear to their petition."

SELECTED ARTICLES.

STORIES ILLUSTRATIVE OF OUR DUTY TO GOD.

THE IDOLATER.

A STORY ON THE SECOND COMMANDMENT.

"Thou shalt not make to thyself any graven image; thou shalt not bow down to them nor worship them."

"My duty towards God is—to worship him, to give him thanks, to put my whole trust in him, to call upon him."

Matthew Anderson was a young man who was very diligent and careful in his business. He was, moreover, naturally clever and intelligent; and so honest in all his dealings, that no one was afraid to trust him. The consequence was, that, by the blessing of God, he was able, by degrees, to better himself in the world, and was generally considered to be very well off. There was, however, one rule which in his prosperity he forgot to attend to. That rule is one which Solomon gives—"My son, if riches increase, set not your heart upon them." It was very different from this with Matthew Anderson; the more he got, the more he desired to get. He attended more closely to his business than before, and never suffered himself to spend any portion of his time or of his thoughts that he could help, in anything else but endeavouring to increase the riches he already possessed. His heart was so wholly set upon his money and his business that he took no pleasure in anything beside; and even worshipping God and reading his Bible seemed to him a weariness. Thus,

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though he was very strict in his duty towards his neighbour, in being honest, and punctual, and true, yet we plainly see that there was some great omission in his duty towards God.

Matthew Anderson's business, after a time, made it necessary for him to go and live abroad, in a country called Brazil, in South America. All the poor natives in that country were idolaters, that is, they worshipped images made of wood or of stone, carved out into figures of men or of animals, which they prayed to, and called their gods.

When Matthew was residing in this country, he had one of these natives, whose name was Cæsar, for a servant. This man used every day to kneel down before his idol, and pray to it, as if it could hear him ; and sometimes he would bring rice and other kinds of food and set before it, as if it could see, or eat any of the things he gave it. His master, although he cared very little for the true God, and did not often think of worshipping Him, yet could see how foolish all this idolatry of his servant was. He often laughed at him for it ; but his servant, who was shocked at his master's irreligion, still continued to think his own faith was best. "Cæsar," he said one day to his servant, "what is the use of your always worshipping that stone idol, and taking so much care and trouble about it as you do ?"

"Ah ! massa," he replied, "I am a poor creature, and I cannot tell how soon trouble may come upon me, and then I shall be glad to think I have not done anything to make him very angry with me. I could not keep off sickness by myself ; I could not preserve my life even for a single day."

"And do you think, Cæsar," said Matthew, "that this image can do these things for you ? Why he cannot speak, or see, or feel, or hear ; this is only stone, though it is carved out so well, and kept with so much care."

"Oh, that's what you always tell me, massa," said Cæsar, "but I know this, that I have lived many years now, and I think that I have had less trouble and less sickness than many men have had ; and why should I not believe that these blessings have been given me by the god whom I have faithfully worshipped ?"

"Your poor god could not save itself," said Matthew, "if it was thrown down ; and if it was thrown into the sea it would sink to the bottom, and you would never see it again."

"Well, massa," said the servant, "I hope neither you nor I may ever come to know what it is to be without the protection of the god we put our trust in."

This was the way that Matthew Anderson used sometimes to talk with Cæsar. He was a faithful, honest servant, and his master always treated him very kindly, although he never took the trouble to do more than laugh at him about his idol : he did not tell him of the God who

is a Spirit, nor did he, by his own example, teach him how to worship him in spirit and in truth.

Matthew spent fourteen years in this foreign country, during which time he was very successful ; money had come in plentifully, and everything had gone on well. He resolved, therefore, to return and live in England. He did not forget poor Cæsar ; but having found that he was quite willing to go to England, he resolved to take him with him. As soon as Matthew had settled his affairs, and collected together the whole amount of his property, they prepared to leave. The goods of the passengers were all stowed in the vessel that was to convey them away, and Matthew Anderson himself saw his own valuable boxes of gold and silver coin safely put on board. It was a very busy scene on the morning on which they set sail. The sailors were working hard in hoisting the sails and examining the rigging ; the passengers were taking leave of their friends and the captain was looking over the account of the cargo ; but, in the midst of the bustle Cæsar did not forget his idol ; he brought it with him, and placed it in the vessel himself, and did not forget to pay the honour and reverence to it which he had been always used to pay on shore.

It was a long way they had to sail across the sea, so long that they expected the voyage would take them three months. For some time the weather was very favourable ; the ship seemed to pass merrily through the waves, and to carry them rapidly towards their home ; but this did not continue all the time. When they had been out to sea about two months, the weather changed ; they had violent storms of rain and wind, and the sea became very boisterous. They were carried up to a great height on the top of some vast wave, and then they sunk down so low, that they seemed in a deep valley between two high mountains. The vessel appeared to stand well against all this stormy weather for two days : the following night, however, was still more terrific ; the wind increased to a hurricane, the night was as dark as pitch, and a violent storm of thunder and lightning came on. There were many stout hearts in the vessel, but they seemed all now in dismay ; and even those who thought least about religion before, now called loudly upon God for mercy. About three o'clock in the morning the storm seemed at its highest, and just then a bright flash of lightning struck the mast, and it came tumbling heavily down : the whole vessel groaned and creaked, and seemed to crack beneath the weight of the fallen mast. The sailors set to work to cut the ropes, and clear the deck of the mast, which seemed on the point of capsizing the vessel. When they had effected this, they found that the vessel had been so strained in all its joinings, that the water came in, and it was rapidly filling. There was only one way of saving the ship from sinking, and that was by throwing overboard everything that they could possibly spare.

The day was just beginning to dawn, and the captain gave orders to the men to lighten the vessel by throwing all the cargo overboard. When the order was given, Matthew, almost frantic with fear, rushed on deck, and endeavoured to save his boxes of money. It was of no use; the sailors paid no regard to what he said; the captain paid no regard; and, one by one, his heavy boxes were flung away into the sea. He gazed over the side of the vessel down upon the boiling and foaming waves, and, in the grey dull light of the morning, he saw one, and then another, and then his last box of treasures fall, with a heavy splash, into the waters, and then sink to be seen no more. It seemed as if all he loved and cared for, and all he had been toiling for, sunk down with them there; and he gazed on the place where they had fallen, long after any traces of them were to be seen on the surface of the water.

Just then, the sound of another splash drew his attention, and he saw the well-carved stone, which his poor servant called his god, sink near the very spot where his own treasures went down. He turned round to observe whether Cæsar had seen the fate of his stone idol, and he found him standing by his side. "Massa" he said, "I did that myself—I threw him overboard."

"And why did you do so?" said Matthew Anderson.

"Ah, massa," he said, "I thought of what you used sometimes to say to me about him. You used to say—if he were thrown into the sea he would sink, and I should see him no more; and now, if we go down, ship and all, what good can a god do that must sink as well as we. Oh massa, this storm is so dreadful, that I am sure that what I have thrown away could not save me. I think now it was all of no use that I toiled so about him."

Every word the poor servant spoke, seemed as if it brought reproof to the master. Ah! he thought, I laughed at Cæsar because he made a stone image his god; I was too blind to see that I made my money *my god*. I used to tell him, that his god would sink helpless if thrown into the water; I forgot that the same might be said of my money: and now he has cast away his idol, and trusts no longer in mere perishable things, while I stand here, mourning over these earthly things that I have set my heart upon so long, and longing for them though they are now lost. They cannot save me now, nor could they save me before, and yet in my heart I fall down and worship them. Such were Anderson's thoughts: he began to feel now that he had been an idolater, and had made his money his god: and yet he had so long been quite engrossed with the love of it, that he could not throw it off at once, and he was almost distracted for his loss.

Well, and what became of the ship in the storm? As the sun rose, the storm by degrees abated; but there they were tossed about on a very rough sea, in a leaking vessel, without masts or sails. They had no power to guide the ship in the right direction, but were carried along just as

the wind drove them. They had nothing now with them on board but the provisions, and, as they had been so long at sea, these could not last out very long. Thus death, in some way, seemed certainly near at hand, though they could not tell how. Perhaps they might be driven upon rocks, or all sink together in the deep sea, or die at length for want of food: their only hope was, that they might meet with some other vessel, and could get on board her before they were quite wrecked.

Day after day passed by; their provisions were rapidly becoming less and less, and no vessel came in sight. It was a very fearful, anxious time, and you might see one and another become a very different man from what he was before. Cæsar had cast away his idol, and worshipped the invisible God. Matthew Anderson tried much to drive out of his heart the idol of covetousness. And many of the sailors too, found out what had been their idols; and now the sins and wicked practices which they had before taken pleasure in, and set their heart upon, and the false hopes they had trusted in, seemed to them as vile as the idol did to Cæsar which he had cast away. There were some who used before to think that God was such an one as men are, and that though He threatens sinners with vengeance, He will not do as He threatens. These also began now to feel certain that they did wrong in likening Him to themselves, or to anything in heaven above, or in earth beneath, or in the waters under the earth; but that God must be beyond our conception and our knowledge—perfectly holy and true.

They remained in this danger for nearly three weeks. At length a very joyful time arrived:—one morning, as soon as the darkness of the night had passed by, they saw that there was a vessel at a distance; they made signals of distress, and they soon discovered that their signals were seen, for the vessel was now turned about, and was steering her way towards them. It was an English vessel on her way to England, and in a few hours she came up, and they were all taken on board, leaving behind their old ship, almost a wreck, upon the wide sea. Their preservation was like life from the dead, for they had given themselves over for lost; and when their voyage soon after came to a safe end, and they stood once more on firm land, in a Christian country, one of their first acts was to join together in attending the House of Prayer and Praise; and there, in spirit and in truth, they gave thanks to the Invisible God for their great deliverance.

Matthew Anderson was, of course, quite destitute when he got to England. His father and brothers had removed from their former residence, and he could not learn where they were living. He was, however, helped on very liberally by some kind friends, and he shortly came and settled in the village where the Browns lived, who were spoken of in the last story, and was able to maintain himself there, respectably in business.—Cæsar still continued with him as his faithful servant. After a time they were

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both of them married and had families; and Anderson used sometimes to say to his servant, "If we two had continued idolaters, as we once were, I trusting in my money, and you in your false god,—we should then, perhaps, have brought up our children in our own sin, to follow our example; and thus the sins of the fathers would be indeed visited upon the children, and perhaps upon their children, to the third and fourth generation."

"But now," added Cesar, "we have cast away our idols; and I hope God will have mercy upon us, because we 'love him, and keep his Commandments.'"

"LITTLE CHILDREN, KEEP YOURSELVES FROM IDOLS."

A CHURCHMAN'S THOUGHTS.

ABOUT BAPTISM.

This is the Sacrament by which I was myself admitted into Christ's family and Church: this is called by an apostle the "washing of regeneration." I will therefore attend the service as the remembrance to me of my new birth in Christ, and as the continual sign to me of Christ's willingness to receive sinners into his Church, and so to save them. When others bring their children to be thus grafted into the Body of Christ, I will join in the service, for we are "all members of one another," and the souls of all for whom Christ has died ought to be precious in my sight.

I will go to holy baptism as a parent; because Christ has said, "Suffer little children to come to me;" because I know my child inherits from me an evil nature, and I desire that he may thus be changed, may thus be born again, may thus become a child of grace, and not of wrath. I try to find the best persons I can, especially Communicants, to perform the charitable office of Godfather or Godmother for my child. I seek out such persons, who, if I die, are most likely to care for my child's soul; to train up my child as a Christian; in short, to bring my child to me in heaven.

I will go to holy Baptism as a Sponsor; I feel it a duty to care for my neighbour as well as myself, for my neighbour's children as well as my own. I go, indeed, to make a solemn promise to see to the christian training of my Godchild; and therefore I make one condition, that my neighbour will allow me freely at all times to speak to him about his child's welfare; I claim a right to warn him and advise him for Christ's sake, whenever he is not training up his child for good. If he will not promise to let me do this I cannot make a false promise in the church for him, and therefore cannot stand for his child. But with this condition I am content; I know then that if I warn him for good, and he listen to me, I have gained my brother; if I have warned him and he heeds me not, I have delivered my own soul.

ABOUT CONFIRMATION.

How strange that Confirmation should ever be lightly regarded, as if it were a mere form or useless ceremony! Thank God! I have been taught to think and to feel differently. For what is Confirmation? It is not an opportunity provided by the Church for persons to declare themselves servants of God, and disciples of Jesus Christ? What if some draw near in worldliness, shall their conduct deter God's children from partaking of a blessed and strengthening ordinance?

I was brought indeed as a child to Baptism, and by Baptism grafted into the Body of Christ. But the Church then only received me on the promise that I should be trained up to know and follow my Saviour. Years passed on; from an infant I became a child, and from childhood I grew up into youth; passions began to have power, and temptations to be multiplied on every side. Such a time must be a time of peril to the soul; then is the turning point of life. Either Christ is forgotten, and the world prevails; or else the heart, quickened by grace, burns with his holy and holy desires to be, in deed and in spirit, "a member of Christ, a child of God, and an inheritor of the kingdom of heaven."

This, then, was the season in which the Bishop came round, and in the name of the Church, and invited me and every young person to come forward and declare their purpose of life, their faith, their hope. This was the season when the momentous question was put by the Bishop to each person present:—"Do ye here, in the presence of God and of this congregation, renew the solemn promise and vow that was made in your name at your baptism?" Surely it was no unmeaning form to say "I do," at such a solemn moment. Surely, unless a person is ready to disown his baptism, he will not, cannot consider this a mere form. Rather do I account this to have been the most critical and eventful moment of my life; for when I uttered the words "I do," I devoted myself willingly and of my free consent to the service of my Saviour; then I declared that my faith and hopes rested on God the Father, God the Son, and God the Holy Ghost; then I bound myself, in renouncing sin, to take up my cross, and follow Christ; then was I standing, as it were, on the border of Christ's kingdom, and being asked by Christ's Ambassador, whether I would go back and take my portion with the world or go forward and follow Christ unto death; then did I, of my own free will, (moved, I trust, by God's Holy Spirit,) choose to live and die a Christian; then, after the practice of the Apostles, were the Bishop's hands laid upon me, prayer was made for me, and thus were my own vows and promises sealed before the assembled Church. Indeed, when I look back to that time, I wonder at myself that I was not more deeply impressed with the solemn step I was taking, and with the mercies of God my Saviour. Nor is this all; then I was received

into fellowship with the Church, and having publicly acknowledged Christ to be my Lord, was admitted to the Communion of the faithful in the Sacrament of his body and blood.

And now, how can I show my value for Confirmation so well, as by leading others, my own children, my God-children, to declare their faith in the same way? For these I have promised, that, with God's help, I would train them up for Christ. It shall therefore be my business, whenever there is a Confirmation, to lead these persons to see not merely the duty, but the privilege and the support of such and ordinance.

Confirmation, moreover, is to me useful, because it is a humbling subject of thought; and yet, though I have, alas! oftentimes forgotten my solemn promises, though I have again and again sinned against my high resolves, still I look back to that solemn moment, and pray that the fresh thoughts and feelings then present to my inmost soul may ever be brought back to remind me, Whose I am, and Whom I am bound to serve.

ABOUT THE LORD'S SUPPER.

I dare not shut myself out again from my Saviour's mercy, when He has once brought me near to Himself. He knew how likely I was to forget Him, and to rest in some other means of salvation than his crucified body and his atoning blood, and therefore He appointed this feast in continual remembrance of Himself. People tell me I am unfit to go, and my poor foolish heart tells me the same; and I am almost persuaded to stay away, till I remember Who said, "Come unto me all ye that travail and are heavy laden, and I will give you rest."

Surely, if I am ever to be fitted for heaven, I must be fitted here on earth. But can I ever be fit for heaven, if I turn away from this, which is one of the means of grace to my soul, and slightly refuse to partake of the body and blood of Christ? It is a solemn thing to go to the Lord's Supper, but it ought to be a more solemn thing to stay away; it is a serious matter to join in this holy Communion, but it is a far more serious matter to be shut out from my Lord's presence. Yes, my hope is to be saved by Christ, and I will therefore obey his words, "Do this in remembrance of Me." He came to save sinners: and He will accept sinners as guests. I am sure, that if, as the Prayer-book says, I "I repent truly for my sins past, have a lively faith in Christ my Saviour," determine to "amend my life, and am in perfect charity with all men,"—I shall be a "meet partaker of these holy mysteries." With God's grace, then, I will not refuse the invitations to this blessed Sacrament: my sinfulness and weakness and misery will only urge me the more to seek here, pardon, strength, and comfort. By this means of grace I believe I shall be enabled to live better; here I believe that the mysterious promise will be more and more fulfilled, that Christ Himself will dwell with me, and I with Him.

ARCHBISHOP LEIGHTON ON FORMS OF PRAYER.

Whereas some may account it much spiritualness to despise what they have heard before, and to desire continued variety in prayer; it seems rather to be want of spiritualness that makes that needful, for that we find not our affections lively in that holy exercise, unless they be awaked and stirred up by new expressions; whereas the soul that is earnest on the thing itself, for itself, panting after the grace of God and for the pardon of sin, regards not in what terms it be attended, whether new or old; yea, though it be in those words it hath heard and uttered a thousand times, yet still it is new to a spiritual mind. And surely the desires that do move in that constant way have more evidence of sincerity and true vigor in them, than those that depend upon new notions and words to move them, and cannot stir without them. It may be, it is another but a false flash of temporary devotion, that arises in a man's heart, which comes by some moving strain of prayer that is new. But when confessions of sin, and requests of pardon, though in never so low and accustomed terms, carry his heart along with them heavenward, it is then more sure that the Spirit of God dwelleth in him, that the sense of the things themselves, the esteem of the blood of Christ, and the favour of God, do move the heart, where there is no novelty of words to help it. Beware that in fancying continual variety in prayer, there be not more of the flesh than of the spirit, and of the head working more than the spirit; for (mistake it not) the spirit of prayer hath not its seat in the invention, but in the affection. In this many deceive themselves, in that they think the work of their spirit of prayer to be mainly in furnishing new supplies of thoughts and words; no, it is mainly in exciting the heart anew, at times of prayer, to break forth itself in ardent desires to God, whatever the words be, whether new or old, yea, possibly without words.

WATERLOO.

Who has not heard that name? Many can tell of friends who fought or perhaps killed there. The battle happened on the 18th June, 1815, in Belgium, about 250 miles eastward over the sea from London. But do you know the cause of the battle, and how it concerned us in England?

The French, against whom we fought, are clever, and brave, but changeable and fond of new things. Their peasants are generally simple, kind-hearted, and industrious. About fifty years ago, infidel books (and immoral ways which always come over them) had spread fearfully over their middle and upper classes, and God visited the nation with a dreadful scourge; for bad and evil disposed men, under pretence of reform, overmastered the govern-

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ment as well as the quiet, well-meaning people of all ranks; robbed and killed all who would not join them, and murdered the king, though no king ever loved his people better or more truly wished to do well than he. Most of them were in their own turn murdered by others who started up and seized the power for a while; because all tried to rule or make laws, and none chose to obey. They wished to spread the same dreadful confusion over all other countries also, and sent out large armies; and soon the cleverest of the soldiers, of course, got the chief power in France; until, at last, one of the ablest and most daring, named Napoleon Bonaparte, seized the government, made and unmade laws, kept or broke them as he pleased, and suddenly grew to be perfect master of every body's property and life in France. He soon, indeed, put down confusion, and set the nation in order; but he ruled it fiercely, and with a rod of iron. This always happens when confusion begins in a country: instead of being more free than they were, some daring wicked man is sure to start up and take away, for his own interest, even the privileges, and blessings which they had enjoyed before and did not value.

Bonaparte was not content with France, but wanted to be king or emperor over all other countries also; and in fighting for this end he caused the death of a million and a half of soldiers (more than all the inhabitants of Yorkshire together.) Two nations only, England and Russia, he never could conquer; for God was pleased to use them as the means of putting him down. He went with above 400,000 men (there are just about that number in all Somersetshire) to seize Russia, but the skill of the Russians kept him fighting until a dreadful winter set in and destroyed nearly all his army. He was driven back, and at length lost his kingdom; but was spared, on his promise never to enter France again. This promise he soon broke, persuading the French to rebel for him, and once more marched out to break up the peace of the world. The other nations began to gather for war; but the English and Prussians, being nearest, were first out to stop him as he left France, and after a few days of smaller battles, both by the English and Prussians, this great one was fought at Waterloo. He and his army were driven back; and in the end he was obliged to yield himself prisoner to the English. England, knowing what dreadful wars he had caused, and would cause again if able (for his word could not be trusted), never again let him go free; but kept him in a lone though pleasant island, called St. Helena, far out at sea, allowing every comfort they dared to grant without risk of his escaping. He died there six years after the battle.

We had been about twenty years fighting to save our country from being conquered and made part of the French kingdom and under French power. Bonaparte had, one by one, forced all other nations (even Russia for a time)

to join against us: but England would not bend, and stood alone, braving the whole world: and God in his mercy, had supported us against the fearful odds, until the other nations also turned against their wicked oppressor, and the battle of Waterloo finished the war. How would you feel were you standing on the very ground where it was fought?

Waterloo is a village a little behind the field of battle, and ten miles south of Brussels, the chief city of Belgium. The greater part of that country is either open field-land, or else close gloomy forests of tall beeches, used for fuel, because till lately they had no coal. The farms are very small, and have scarcely any pasture; so that the open parts look like a patchwork, made up of little plots of rye, or oats, or potatoes, or clover, or beet-root (out of which they make their sugar), with a small clump of trees, where ever there is a village or a lone country-house. There are no hedges, nor walls, nor trees, except in the very villages. The roads are quite open, and the great ones (or turnpikes) have a broad pavement like a street in the middle.

Between Brussels and Waterloo the road runs for seven miles through one of the forests (where the wolves harbour, and come even to Brussels in Winter), and when you get out of it you are in an open corn country, several miles wide every way, almost hemmed round with forests; and scattered on it are five or six little villages, and some lodges or lone houses. The road crosses this open plain, and runs straight through the field of battle.

I called it a plain, but it is not level. A slight shallow sort of valley, 500 or 600 yards broad, but without any brook, runs from east to west for about two miles, bending half round, and finishing westwards in a little ravine. The higher grounds on each side are wide and nearly flat. On the north slope of the valley, not quite at the bottom, are two lone houses, about half a mile apart, but which because of the bend, cannot be seen from each other. The eastern, called *La Haye Sainte*, is a farm house and yard close to the great road, with the usual outbuildings, and a little cottage and garden near. The western, named *Hougoumont*, is a country gentleman's house (there called a *château*), with barns, buildings, and farm yard; a garden, walled orchard, paddocks, and a little chapel, shown you in the picture. It's fine grove of trees, shady lanes, and bushy hedges close round, must have made it once a beautiful little place. The cattle yards of both places are secured against wolves by close boarded gates, and by high walls wherever the buildings and barns (there called *granges*) do not reach.

On the two flat heights stood the two armies, facing each other, only a few hundred yards apart, and most of the fighting was in the valley between. The English had 54,000 men, and their regiments and cannon stood for nearly two miles along the north or innermost side of the bend, in a half-moon line, looking down into the valley. The

French had above 75,000 men and 300 cannons, ranged along the south side, also looking into the valley; and as this was the outermost or longest side of the bend, their line was three miles long, and rather inclosed the English army, who were, however, guarded by the thick forest behind. The English side of the valley was in parts rather the steepest, which helped them a little; and a narrow parish road ran along the brow, and had, for a little way at its east end, a broken hedge and bank, behind which the English put their canons. They also filled with soldiers the two lone houses and farm-yards in front of them to serve as castles; for no French could march to the English side without being open to the musket-balls from one or other of them.

Bonaparte had far the larger army, and his men were all French soldiers; but Wellington had not much above 30,000 English and Germans, while the rest of his troops were Dutch and Belgian, few of whom had been used to fighting. The Prussians were many miles to the eastward of the forest; and there was another French army watching them there. The Prussian general, Blucher, had promised the night before to get to Waterloo, if possible, by two o'clock, but was not able to reach it until about five. Bonaparte hoped to destroy our army before the Prussians could join us, and was only afraid the English, being so few (he did not mind the Dutch or Belgians), would get into the wood and wait there. But the English had no such thought: all they had to do was to beat off the enemy and stand their ground firm until their friends could get at the French from the other side.

The day and night before had been a soaking rain, not clearing off until nine o'clock, and the soldiers had slept on the half muddy ground, and rose up stiff and damp. While at breakfast, our soldiers heard the shouts of the French beginning to move, and were obliged at once to stand in order for fighting. At that season the corn, which covered all the country and field of battle, was tall and ripening, though in a few minutes to be trampled into mud by the thousands who rushed over it.

About ten o'clock the great part of the French army moved on divided into three parts, two of which rushed against the two lone farm-houses, and the other against the east end of the English line, where the broken hedge was, while their cavalry, or horse soldiers, galloped against the middle. They scarcely troubled the very western part of our army, where the ravine was, and that remained as a reserve, in case any other part should need help. As soon as the French cavalry were seen coming at full gallop, the English cavalry rushed to meet them; and when the shock of the two regiments was over, the French were seen all confused galloping back to their own side, while the English rode back in order to their places, and the ground was seen covered with dead. When the French, both horse and foot, made their dreadful rush against our

infantry regiments, the English soldiers stood firm like a rock, and in a few minutes the French recoiled and retreated, just as child's ball thrown against a house starts back from the blow. Again, and again, and again, all day long, did the French cavalry and infantry, enraged at not gaining the victory over a smaller army, against our brave regiments, three or four to one, and as often were they driven back to their own side in confusion, leaving numbers of them dead. The English infantry never moved from their ground, never were driven back a foot; when one was killed, another stepped into his place instantly. The cannon on both sides were all this time firing down thousands of large iron balls and of grape shot (or bags full of small bullets): the roar of the cannon was heard incessantly for eight hours, even at Brussels twelve miles off. As afternoon came on the French had lost thousands of their best soldiers and made no progress; except that they had taken the farm-house of La Haye Sainte, because the brave Germans in it had spent all their powder, and even then would not give it up but were all killed; but it was no use to the French, for the English cannons a little behind fired down into the yard. They could not take Hougomont, for the brave regiment of Coldstream guards defended it all day against 30,000 French around it.

At last the Prussians came up through the forests and rushed against the east end of the French army, and then the two sides became more equal in numbers. At seven o'clock the French gathered their bravest regiments to make another desperate charge at the English line; but before they reached us, our soldiers fired so terribly on them that they staggered a moment. Wellington saw it, and called out "Forward!" A loud shout ran from one end to the other of the English army, who had been longing all day to rush at the French, and every regiment steadily dashed forward at once. The French could not stand that fearful shock, but in a moment turned and fled for their lives in one long line of hopeless confusion, leaving everything they had. The God of battles had broken the power of Napoleon and of France before the English army; and the Prussians were at hand, fresh and ready to chase them through the night, so that they should not get together any more as an army.

But what a scene was there when day-light broke upon those peaceful little country parishes and that rich corn valley! Tens of thousands of dead and wounded soldiers of all nations, lay scattered everywhere. Horses, cannons and waggons were every where spread about; and the corn, red with blood and trampled flat by the wheels and horse-hoofs, was strewn with soldiers' caps, muskets, swords, and all the wreck of the battle. The little farm-house was battered to pieces; and one who saw it told us that its gutters and cattle-yard ran with streams of human blood. The pretty little county-house was burnt into a

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heap of smoking ruins; its trees and shrubs broken down by cannon; its neat flower-beds and orchard a heap of dead bodies. Everywhere through the field the wounded were groaning around. The peasants had come out of their hiding-places in the woods, and were picking up what they could and stripping the slain; and the worthless deserters of all nations were robbing even the wounded, for among so many wounded it was three days before all could be carried under shelter. It took many more days to bury the 20,000 dead who lay around. They were buried where they lay in deep wide trenches; and the horses in heaps covered with earth. In after years the bones of friends and foes were piled together in the middle of the line where the English army stood, and a hill of earth, 200 feet high, raised over them, with a large iron statute of a lion (the arms of Belgium) standing on it.

This summer we were there, and saw the corn waving over all the heights and valleys as if nothing had ever happened. Awfully manured by the blood of thousands, no richer crops are anywhere to be seen than in that valley. The farm house of La Haye Sainte has been repaired again; but Hogoumont remains untouched, a heap of tottering ruins, blackened with fire, its grove all gone except a few tall straggling chesnuts. A stunted apple tree and some broken yews and firs show its garden and orchard; the brick-wall still has the holes which the English made to fire through; and its outside is crumbling and battered from the French bullets. The farm-buildings have been patched up and repaired; but the little chapel of the Virgin Mary (about eight or ten feet square inside) stands as when the wounded left it, blackened by the fire which blazed around, but did not destroy it: it is never used now. In a field close by remains a little altar to St. Stephen, which also escaped during the fighting. The peasants are ready to show the stranger the places where the fighting was, and to sell him bullets and buttons which the plough turns up as often as it passes through the soil. They tell that the English soldiers during the war were like friends and injured no one; but that the French, and even the Prussians, would rob their houses, and kill their sheep, and ill-used themselves. And it is likely that after the battle many a poor wounded Frenchman or Prussian was killed by them in revenge, while the wounded Englishman was kindly treated. How excellent is kindness and uprightness and how valuable is a good name! We little know how soon we may need the help of those to whom we have an opportunity of showing kindness.

CHRISTIAN OBEDIENCE.

"If a man love me, he will keep my words; and my Father will love him; and we will come unto him, and make our abode with him."

The showing forth of Christ's goodness is here supposed to produce its due effect on the man who is truly desirous of obeying God. It kindles love in him. He

begins to love Christ. As a natural consequence of that love, he begins to keep Christ's words, both by striving to obey them, by endeavouring to do whatever Christ has commanded him to do,—and also by studying them, and poring over them, and trying to dive deeper into their meaning, that he may fish up the goodly pearls which lie at the bottom of all our Lord's sayings. Thus, the man advances from obeying God's law to loving Christ, and from loving Christ to delighting in his Gospel, until at last he becomes godly; and so God loves him, and comes to him, and makes his abode with him.

This, my brethren, is the only way in which your prayer to your heavenly Father to come and establish his spiritual kingdom within you can be fulfilled. You must begin with obedience, and persevere in it until Christ shall be pleased to manifest himself to you. Thence will spring love, and an anxious desire to please Him; which will carry you on in time to godliness. It is scarcely necessary for me to warn you that no step can be taken in all this to any good purpose without the help of the Holy Spirit, and that this help must be sought by constant and diligent prayer. It will be more to the purpose to remind you, that, after the first step, the first snapping of the chain of sinful habit, the whole of the work I have been describing is gradual. It comes not by observation. It is a growth; so that you must not look for violent or sudden changes in yourself. Only be anxious to be always moving forward. Remember that the waters of the stream, however slowly they may at times appear to move, yet by never stopping on their journey are sure to reach the great sea. Let your progress towards godliness be like that of the gentle stream, which neither murmurs, nor chafes, nor dashes against its banks, but keeps ever flowing on and on, until it has fulfilled the task which God has set it, and loses its own littleness by mingling with the mighty waters.

SCRIPTURE HISTORY.

It was nearly fifteen hundred years before the coming of our Lord Jesus Christ into the world, that Moses conducted the children of Israel from their captivity in Egypt, into the promised land of Canaan. After that they had driven out the nations who dwelt in this country, the Israelites divided the land among themselves. They had no king at this time, but they were governed by judges or chief officers, whom God raised up from time to time, to deliver them from the power of the many enemies who surrounded them. This kind of government continued for about 400 years. That part of the Bible, called the Book of Judges, gives us the history of these times. The most remarkable of the judges were—Gideon, Jephthah, Samson, and Eli.

After this kind of government had continued for about 400 years, the people began to be desirous of having a

king of their own, as the other nations had, who dwelt around them. They were not content with knowing that the unseen hand of Almighty God would always go before them, and defend them; but they wished to behold the splendour of an earthly king. God granted their request; and from this time the Israelites continued for a long period to be governed by kings.

The first three were—

Saul, who began to reign 1095 years before Christ.
David,
Solomon, } (these each of them reigned for 40 years.)

After the death of Solomon his son Rehoboam became king. Now Rehoboam was a very weak young man, and when the people came to him to beg him to relieve them from some oppressions which they had suffered during the reign of his father, he, being led away by the counsel of his young and foolish companions, roughly refused to listen to their requests.

The children of Israel (that is, the descendants of Jacob, whose name had been changed by God himself to *Israel*.) had up to this time been divided into tribes or families.—There were twelve of these tribes, each tribe being descended from, and called by the name of, one of the twelve sons of Jacob. Thus, there was the tribe of Judah, the tribe of Benjamin, the tribe of Simeon; and so with the others. King David, whose grandson Rehoboam was, belonged to the tribe of Judah. This tribe therefore, together with the tribe Benjamin, remained faithful to king Rehoboam, but the other ten tribes, being offended at his refusal of their requests, revolted from him, and set up a king of their own, whose name was Jeroboam. The two tribes, Judah and Benjamin, remained in the city of Jerusalem, while the other ten departed, and set up a place of worship in another part of the country called Samaria.—They from that time continued to be two distinct nations, each having kings and laws of their own, the two tribes being called the kingdom of Judah, and the ten tribes being called the kingdom of Israel. The history of these kings of Judah and of Israel is given us in the two books of Kings, and again, in the two books of Chronicles. Their names were these—

Kings of Judah.

Rehoboam,
Ahijah,
Asa,
Jehoshaphat,
Jehoram, (or Joram)
Ahaziah,
Queen Athaliah,
Joash,
Amaziah,
Uzziah,
Jotham,
Ahaz,
Hezekiah,
Manasseh,
Amon,
Josiah,
Jehoiakim,
Jehoiachin,
Zedekiah.

Kings of Israel.

Jeroboam,
Nadab,
Baasha,
Elah,
Zimri,
Omri,
Ahab,
Ahaziah,
Jehoram (or Joram)
Jehu,
Jehoahaz,
Joash,
Jeroboam II.
Zachariah,
Shallum,
Menahem,
Pekah,
Hoshea.

As a punishment to the kingdom of Israel for their rebellion, and a refusal to submit to their lawful king God suffered them to fall into great wickedness. He also gave them kings, who did not fear or love Him. These, one after another, were permitted to reign in idolatry and sin,

till at last this miserable people had filled up the measure of their iniquities. So long as they had obeyed God, they had strength and power to put down all their enemies. But now He had departed from them, they were weak and helpless. Shalmaneser, the King of Assyria, came against them, and carried multitudes of them away from their native land. These unhappy people were scattered over the face of the earth, and though ages since then have passed away, the Israelites remain unknown to all but that God who is still watching over them in mercy,—an awful warning to those that would reject Him?

The two tribes, however, of Judah and Benjamin, or the kingdom of Judah, remained. God had mercy on these people for the sake of holy David. He gave them kings who would fear Him, and walk in his ways; yet even Judah soon began to forget Him, and to walk after other gods. They did not profit by the example of the kingdom of Israel. God, therefore suffered Judah also to be carried captive. Nebuchadnezzar, king of Babylon, took their king, and carried him, together with the greater part of the people to Babylon. They remained there for seventy years, but were then permitted to return to their own country. The Bible tells little more of the history of the kingdom of Judah. After their return from Babylon, they were no longer governed by kings, but generally by high priests. These remained till the coming of our Saviour into the world. The people were grievously oppressed, from time to time, throughout this long period, by different nations, but still continued to be governed by their own laws until, about sixty years before the coming of Christ, they were subdued by the Roman nation, and were thenceforth governed by Roman officers. Pontius Pilate, who crucified our Lord, was one of these governors. Reader, I need scarcely finish the history. You well know how God sent his Son into the world to save sinners; how He sent him to his own favoured people of Judah; how "He came to His own, and his own received Him not." Judah refused to receive Him, and they cried, "Crucify Him, crucify Him!"

Judah is now a by-word and a proverb, cast out and trodden under foot of men. Israel is unknown, and sought for in vain. Yet Judah and Israel are not forgotten in the sight of God. There will be, the Bible tells us, a day when they shall be gathered from east and from west, from north and from south, repenting, and seeking for mercy in the name of Jesus, whom they now reject and despise. But that day is not yet come. We know not when it may come; but it is our own delightful duty to pray for these poor benighted people, that God would be pleased to make known to them, as He has made known unto us, the unsearchable riches of Christ.

MONEYS RECEIVED, on account of the Young Churchman since last publication.—Mr. Grant, 2s. 6d.; H. Rutan, Esq., 2s. 6d.; Rev. Dr. McNab, 2s. 6d.; Miss Rowed, 2s. 6d.; Rev. S. Givins, 2s. 6d.; H. C. Baker, Esq., 2s. 6d.; Rev. Mr. Anderson, 5s.

In answer to our correspondent W. L.'s kind inquiry, we are sorry to have to state that the circulation of the *Young Churchman* is not increasing so rapidly as we could wish—could not our friends use a little exertion in our favour?

Printed and Published monthly, by A. F. PLEES, at the Office of *The Churchman*, No. 7, King Street West. Price, 2s. 6d. per annum. No orders filled unless accompanied with remittance.

The Young Churchman.

"Feed my Lambs."

No. 9.]

TORONTO, AUGUST 1st, 1851.

[PRICE 3d.]

[Original]

Grassdale.

CHAPTER VI.

CHURCH BUILDING—A CONSULTATION.

No sooner had Mr. Clarendon got fairly settled at Grassdale, and become generally acquainted with the members of his flock, than he set himself to devise measures for the erection of a Church. From the first Sunday succeeding his arrival he had officiated in a roomy and convenient barn attached to Beverley's house; but though this might answer the purpose tolerably well so long as the weather continued mild and genial, matters would be materially changed when winter's cold set in. The reverend gentleman, moreover, most properly felt that necessity alone could justify the performance of Divine Service in a building not specially set apart for the solemn purpose—and therefore he embraced an early opportunity of convoking a vestry meeting to consult on the subject.

At the appointed time a sufficient number convened, to demonstrate that the matter was regarded with interest, and after prayers had been said, each person was invited freely to state his opinion.

Precedence was unanimously conceded to Tobias Cary, the patriarch of the Township, the ring of whose axe had first scared the wolfe from the forests of Derwent. Tobias was an Irishman—a native of Fermanagh—and a devoted member of the Orange Association. Old Cary, as he was familiarly but not irreverently styled by his neighbours, had been baptized and reared in the Church, for which he ever professed the most entire and affectionate regard. His zeal, however, was greater than his knowledge. He re-

garded the Anglican branch of Christ's visible fold as only one out of many denominations, all of them equally entitled to respect from their common *Protestantism*.—Seldom did he dream of questioning the legitimacy or orthodoxy of a body, which repudiated the errors of Romanism, and duly commemorated the victory of the Boyne.—"They are all going one road," he would sometimes remark—"and it matters but little whether a minister wears a black gown or a surplice—or whether he prays *extempore* or from a book, provided he preaches the pure Gospel, and be a sound Protestant!"

In reference to the question before the vestry, Mr. Cary was decidedly of opinion that in the first instance they should content themselves with the erection of a *free church*. "Our numbers are but small" he contended, "and our means slender—and we may find some difficulty in building a suitable house for the exclusive use of Episcopalians. If, however, we should invite all the *Protestant* bodies of the neighbourhood to assist in the undertaking, on the understanding that they would have the privilege of occupying the building for their own services, there would not only be no trouble in procuring the requisite funds, but the people would have an opportunity of hearing the Gospel more frequently preached, than they could possibly do under other circumstances."

The proposition was favourably entertained by many of the vestrymen, but several, amongst whom was Beverley, shook their heads in disapproval. Charles was about to state his opinion, when Mr. Clarendon rose and said, that he had a few questions to put to his venerable friend who had just sat down.

"Pray Mr. Cary," said he, "why would

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you exclude Roman Catholics from an interest in the free church you propose to build?" "Sure your Reverence" replied Tobias, "cannot be serious in asking me that? I would exclude them because they do not preach the truth, and teach for doctrines the commandments of men, as the blessed Book says!" "Very right, my friend," said the Pastor—"I perfectly agree with you—but I think you proposed that all *Protestant* bodies should be at liberty to use the projected place of worship!" "And so I did, your Reverence—and wherefore not? Do not all Protestants take their religion from the Bible?" "That they *profess* to do, Mr. Cary, I freely admit, but men have taught and do teach strange things, advancing the inspired record as their authority. The Unitarian is a Protestant, and declaims against human creeds and traditions, and he propounds the soul-slaying blasphemy that the Lord Jesus Christ is only a created being, and the Holy Ghost a mere operation. Baptists boast of their Protestantism, and at the same time debar from the baptismal fount that large section of the human family who die in infancy or youth. The Quaker has as great a detestation of Popery as any of us can have, and magnifies the simple letter of Revelation, and yet dispenses even with adult baptism, and denounces the Sacrament of the Eucharist, if not as superstitious, at least as utterly unnecessary. No one can question the Protestantism of our Presbyterian and Methodist neighbours, and still the former limits the extent of the atonement by inculcating that the Redeemer died not for the sins of the whole world—and the latter by their doctrine of perfection, gainsay St. John when he affirms: *If we say that we have no sin, we deceive ourselves and the truth is not in us.*

Mr. Tobias, who for the first time had had the practical evils of schism placed before him, at least in such a direct manner, looked somewhat non-plussed, and if the truth must be told, a little out of temper, at the plain speaking of his pastor. Though a truly pious man, he was, as before stated, profoundly ignorant of the real claims of his Church. He knew not that she was *Protest-*

ant to an extent infinitely exceeding his ideas of that vague and indefinite word. As yet he had to learn that the confessors and martyrs, by whose instrumentality she was reformed, held sentiments as little in common with the heterogeneous mass composing the *denominational* world of modern Christendom, as with the adherents of the schismatical and usurping Bishop of Rome. In these circumstances it was not strange that he should have so far lost command of himself as to meet with railing assertions which he could not confute by argument.

"Mr. Clarendon," quoth he—"I am sorry to find that you are a Puseyite; never did I expect to hear such opinions as you have stated come from the mouth of a minister of the United Church of England and Ireland."

The pastor of Grassdale listened to the charge thus brought against him, with the utmost patience and good temper. It was not the first time that he had been dubbed with the nick-name applied to him by his irate, and ill-informed parishioner.

"What the peculiar tenets of Dr. Pusey may be my good friend," he calmly replied: "not being one of his disciples, I cannot say. One thing, however, I can fearlessly assert, that so far as those tenets may agree with the Bible and the Book of Common Prayer, I hold to them,—on the contrary, so far as they differ from the standards which at my ordination I vowed to adopt; from the bottom of my heart I repudiate and disown them.—So long as I believe the Liturgy to re-echo the teaching of God's Word, so long will I teach according to its dictates. When I cannot reconcile the two, it may then be my duty as a Christian and a gentleman to cease eating the bread of that Church which conscience and honour would alike preclude me from receiving."

When the discussion had reached this point, the decreasing light proclaimed that evening was far advanced, and the vestry adjourned to resume their deliberations at an early day. We must not forget to add, that honest Tobias, before separating from his pastor, craved his pardon for calling him a *Puseyite*. "I meant no harm, your Reverence," he said—"but the word came out

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before I could check it. The truth is that now-a-days, when they hear any opinion expressed on religious matters which they dissent from, or do not understand, at once pronounce it to be *Puseyism*, and being a plain simple man, with little judgment and less learning, I was tempted to "*follow the multitude in speaking as I did.*"

The apology we need hardly say was frankly and freely accepted.

[Original.]

THE CHURCH SCHOLAR'S NOTES ON THE NEW TESTAMENT.

The Gospel according to St. Matthew.

CHAPTER V.

Ver. 1. *He went up into a mountain.*] "The mountain"—some well-known eminence near Capernaum.—A conspicuous mountain called *Keroun Hottein* used to be pointed out to pilgrims as the "Mount of the Beatitudes"—i. e. of the Blessings pronounced at the beginning of our Lord's discourse. This mountain lay about ten miles westward of the Lake, on one of the roads leading from Tiberias to Nazareth.

—*when he was set.*] The public Teacher sat as he taught,—in a slightly elevated position,—with his pupils around him on a lower level. Hence arose the expression of being brought up at the "feet" of distinguished teachers.

—*his disciples came unto him.*]—"drew together close to him"—The little company who for some time begun to be his constant attendants took up their position immediately around him,—while the general crowd listened outside.

Ver. 2. *He opened his mouth, and taught them.*] After the people were arranged in convenient order, and silence was established, He opened His mouth and began thus to teach.

Ver. 3. *the poor in spirit.*] "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the

humble, and to revive the heart of the contrite ones." Isaiah lvii. 15.—The tone of the public authorized teachers of the Jewish nation was very different from that of our Lord's teaching. By them, the humble and obscure—that is, the great mass of men,—were overlooked.—Here our Lord declares that the kingdom of heaven, i. e. His Church, is for them. No man in it is to be passed by or despised.—Each individual within the Church is to be taught that he is cared for by the Head of the Body into which he has been incorporated. Let the humblest person use the institutions of his Saviour, and the access to divine grace and divine strength is as free to him as to the most illustrious prince.

Ver. 4. *that mourn.*] At the degenerate period when our Lord visited the Jewish nation, there were some that mourned over the degraded state of religious knowledge and religious life which prevailed,—but these had little influence in the public affairs of the nation. The public authorized teachers and rulers did not mourn;—they were full of haughtiness, as though the condition of things around them could not be improved. Those that understood the real condition of the Jewish nation and Church, and mourned in secret over it, would be comforted by seeing the means of improvement placed within the reach of all within the Church about to be founded by our Lord.

Ver. 5. *the meek.*] "Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Psalm xxxvii. 10, 11.—It was predicted of our Lord that "he should not cry, nor lift up, nor cause his voice to be heard in the street." Even so was it to be amongst the members of the Church founded by Him,—yet that Church was to spread over the whole earth.

Ver. 6. *hunger and thirst after righteousness.*]—"hunger and thirst after a fulfilment of the Divine will and law, in themselves personally,—in the Church collectively,—and in the whole human race."—By a participation in the Holy Spirit, of which the Church

founded by our Lord was to be the great channel to men, every aspiration after improvement would be satisfied.

Ver. 7. *the merciful.*] The public authorized teachers of the Jewish nation had no mercy for those who knew better than they did what the true meaning of the revealed religion of God was.—But the members of the Church founded by our Lord were ever to be merciful to those who opposed them.—This was one of the conditions on which they were to receive pardon and mercy at the hands of their Saviour at the last great day.

Ver. 8. *the pure in heart.*]—"not the outwardly pure merely." The object of the gift of the Holy Spirit which each member of the Church founded by our Lord enjoys, is that the inner thoughts—the real man—should be purified. Those that thus submit actually to purification will "see God"—will be brought very near to God—near now,—nearer hereafter.

Ver. 9. *the peacemakers.*] The members of the Church founded by our Lord were to labour to promote peace and quietness and order in the community,—and so were really to prove themselves sons of God,—i.e. God-like.

Ver. 10. *persecuted for righteousness' sake.*] The members of the Church are here forewarned that they would meet with opposition. Too often they would have to say of those in the midst of whom they would be situated—"Wo is me that I am constrained to dwell with Mesekh, and to have my habitation among the tents of Kedar. My soul hath long dwelt among them that are enemies unto peace. I labour for peace, but when I speak unto them thereof, they make them ready to battle." Psalm cxx. 4, 5, 6.—But difficulties coming upon the Church from such a cause as this, would be difficulties "for righteousness' sake"—i.e. they would be difficulties arising from an effort to carry out the Divine will,—and as such would bring a blessing and reward. Should even death be the consequence of such an effort to any member of the Church,—this would not cut him off from his hopes:—a place in the kingdom of heaven would be his still.

Ver. 11. *When men shall revile you.*] The members of the Church founded by our Lord are told beforehand that the teachings which they would have to inculcate on themselves and among their fellow-men, would bring down revilings upon them from those who rejected those teachings.—But these revilings, however effectual they might be in bringing forth hatred and cruelty, would in God's view be seen to have no foundation in positive truth—and would be taken as suffered for Christ's sake,—for the sake of Him who instituted the Church, and who enjoined its teachers to inculcate, at all risks, "all things whatsoever He had commanded them." Matthew xxviii. 20.

Ver. 12. *So persecuted they the prophets.*] It is a curious proof of the diseased state of the race of man—when not practically submitting to the rectifying influences which God has appointed—that those who, in different ages of the world, have aimed to introduce improvements and reforms—which were really in accordance with God's will, and which were actually at last adopted—have, in so many instances, suffered opposition.

POETRY.

[Original.]

NATURE AND GOD.

There's a blithe greeting in the air,—
Telling us winter's toil and care,
Have given place to smiling days,
To soft blue skies and sunny rays.

There's a mild zephyr 'mongst the trees—
There's a gay buzz of busy bees—
There's a sweet sound from mountain rills—
There's a rich verdure on the hills.

There's fragrance from the flowrets fair;
Mirth 'mongst the sporters in the air;
All own thy power, oh, God of love,
And all, each day, thy goodness prove.

But earth-born clouds too oft arise,
And banish Jesus from our eyes;
Our sluggish hearts refuse to trace
His hand, or mark his wondrous grace.

Oh! set us free then, dearest Lord—
And be thy name by us adored;
Till with thy other works we raise,
A joyful sound of love and praise.

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[Selected.]

INA'S HOME.—A PARABLE.

There was a child whose infant years, passed in a foreign land,
Far distant from her father's house, and her own household band;
Save by report, she knew them not, and all her pleasure found
In the frail flowers she called her own, and the gay scenes around.

Off towards his little absent one, the father's heart would yearn,
And many a loving word he sent, inviting her return;
She listened for a moment's space, then turned aside to play,
Saying, "All here is new and bright, call me not yet away."

"The land wherein my father dwells, is doubtless good and fair,
Peaceful and happy they may be, who seek their portion there:
I too will go, but not just now, oh, wait a little while;
Wait till this summer light shall fade, these friends shall cease to smile."

Gaily she spoke, but by and by a time of sorrow came,
The toys and flowers she prized so much, no longer looked the same,
She could not join the mazy dance, or sing the merry song;
Ina was no more glad of heart, the beautiful, the strong.

'Twas then, when her young hopes were crushed, her joys and comforts flown,
Then, when forsaken in her grief, she mourned and wept alone;
'Twas then her father's words of love, found echo in her heart,
'Twas then, obedient to his voice, she hastened to depart.

'Twixt Ina and the land she sought, rolled ocean's stormy wave,
Concealing in its soundless depths full many an unknown grave;
The child launched half despairingly upon the sparkling foam,
Oh, who o'er that wide troubled sea would guide her safely home.

Her father would, impelled by love, he watched the fragile bark;
He taught her unskilled hands to steer, o'er billows high and dark,
And when lulled by deceitful calms, all heedlessly she slept,
A faithful and unwearied watch, that tender father kept.

Sometimes when on the sleeping sea, the moon-beams softly shone,
Ina thought all her conflicts o'er, her dangers past and gone;
She deemed the shore already gained, the wished-for haven won,
When yet its hills were all unseen, her voyage just begun.

When midnight reigned, and wintry winds blew cold, and rough, and high,
Ina forgot that her reward, her hour of rest drew nigh;
Oft o'er the waters' broad expanse, she turned a wistful gaze,
To that fair yet delusive land, where passed her early days.

'Twas well for Ina there was one, whose love could know no change,
A love her waywardness could ne'er, for one short hour, estrange;
A love which lighted up a track, across the pathless main;
A love whose sympathy oft sought, was never sought in vain.

At length the kingly palaces of her bright home were near,
And ever as she onward sped, the view became more clear;
One foaming wave broke o'er her head, and then she reached the shore,
The blissful shore of that dear land, which she should leave no more. J. T.

MISSIONARY INTELLIGENCE.

MISSIONS IN MADRAS.

We have just received (says the *Colonial Church Chronicle*) the April number of a very interesting periodical, the *Madras Quarterly Missionary Journal*. Our readers will find much pleasure in perusing the following extracts from its pages, consisting of the annual reports of two Missionaries of the *Society for the Propagation of the Gospel*, the Rev. A. F. Cæmmerer of Nazareth, Tinnevely, and the Rev. A. Johnson of Nangoor, Tanjore:—

REPORT OF THE REV. A. F. CÆMMERER.

"The Nazareth Mission comprises at present seventeen villages. Fourteen of these are within two miles of my residence, so that, except in the monsoon, I have everything calculated to make the work of superintendence easy; while six of them consist entirely of Christians, that is, every one in them has either been baptized or is preparing for baptism. Such a state of things in any village is of the greatest advantage, for it enables the Missionary to carry out his plans and improvements more effectually than he would otherwise be able to do; and such congregations are invariably the more orderly and better behaved of any.

"On the list of the baptized I have 656 men, 715 women, and 999 children; and on the list of the unbaptized there are 432 men, 466 women, and 704 children, making in all 3,972 souls under my care. I can report favourably on the present religious state of my district. It is perhaps more satisfactory and cheering now than at any previous period. Although the ill-conduct and insubordinate and unsanctified spirit manifested, for the last six months, by a few unhappy individuals belonging to the Nazareth congregation, have been the source of much pain to me, still I see abundant cause for thankfulness in the success which has accompanied my labours during the past year. The Sunday services are as fully attended as before, and what is more pleasing, are better appreciated, and the word of God, preached and expounded, is not only listened to, but I have reason to believe, is by the blessing of God grafted inwardly in the hearts of many of my hearers. The attendance at Church, not only on the Sunday, but also dur-

ing the week, is nearly all I could wish. The heart-felt manner in which the responses are given, the devout attention, the ready answers to the questions proposed in the course of my sermons, and their scriptural knowledge generally, show at once that some good work is going on, silently it may be but surely. It is highly satisfactory to be able to state that during the past year, with the single exception mentioned above, nothing has transpired in any of the congregations to cause me the slightest disappointment or sorrow; but on the contrary everything has gone on peaceably and orderly, so that in the language of the Apostle I may say, 'I rejoice in beholding their order and the steadfastness of their faith in Christ.'

"The number of baptized converts and communicants have been steadily increasing. The number of baptisms, during the year 1850, amounts to 36 adults and 114 children, making a total of 150 baptisms. The life and walk of the baptized adults continue correct and consistent. The number of communicants is at present 367, being an increase of 22 in the past year.

"There have been 28 marriages and 30 burials during the same period.

"I have a catechetical lecture on Fridays at 7 A. M. in the Church of Nazareth. After singing a hymn the Litany is read, and then the second lesson follows, on a portion of which I catechise for half an hour. The attendance is very good on such occasions, and I receive sensible answers to my questions. The younger portion of this congregation—especially the females,—are attentive to the religious instruction they receive.

"I spend an hour and a half on Saturday mornings at Nazareth with all the females in the village that can read, children, adults, and married women. This is a particularly interesting class, and numbers 52. They readily give their attendance on this day, as well as on Sundays after Divine Service. This class read exceedingly well the Holy Scriptures, and answer my questions with propriety and readiness. They manifest a great desire to receive spiritual instruction, and gladly avail themselves of the religious privileges afforded them.

"When I am absent from home on a visit to the neighbouring villages, the attendance on the above days does not vary. I am convinced that any labour I bestow on this *hopeful* class will not, and cannot be altogether in vain.

"With regard to the Day Schools for boys and girls, there is a small increase of 25 children above the number in December, 1849, there being now 674 on the list; the lessons are much the same as in former years, but the attendance is somewhat improved.

"The Catechists and Schoolmaster have rendered me much assistance during the past year. I trust they feel an interest in their work. Two young men from the Sawyer-pooram Institution have been employed in my Mission for some months back. They are diligent and promise well.

"A new village has been added to the Mission. Fifty-four persons at a place called Odeyarkullum, west of Nazareth, and two miles and a half distant from it, placed themselves under Christian instruction in the month of December, 1849. They were then received on probation, but not included in the list. Having continued steadfast, and given me evidence of their sincerity for the past *twelve* months, they will now be received in my Mission. I am preparing to build a prayer-house for them in their village.

"The liberality of my Christians during the past year has been very praiseworthy. The whole amount collected for general purposes and for Church-building has been Rs. 540-15-9, of which sum Rs. 337-15-9 were contributed by the natives alone.

"Benefactions during the same period from a few Christian friends in aid of my Female Boarding School amount to Rs. 144-12.

A. F. CEMMERER.

Nazareth, Feb. 8, 1851.

REPORT BY THE REV. A. JOHNSON.

"In taking a retrospective view of the past year, as connected with my Missionary career, I find abundant cause for thankfulness to the Giver of all good; for though even here I have not been altogether *free* from illness, yet has my health on the whole been better than it was in Tinnevely, whereby I have been enabled to prosecute my labors without interruption. The district with which I stand connected is large, extending from Negapatam to Mayaverum, or about forty miles in length, the villages belonging to it being in different directions, and far away from each other. This renders its supervision a matter of great difficulty, as Congregations so situated cannot be as effectually taught as if they were in the neighbourhood of the Missionary. At present much time is spent in visiting them which might be devoted to better purposes: a rough map of the district is submitted, which will in some measure elucidate these facts. Another circumstance that renders the position of the minister of the Church of England here one of great difficulty, is the opposition he meets with on every hand. The emissaries of the Church of Rome, in the person of the Jesuits, have succeeded in spreading their noxious tenets far and wide, and a large body of both the high and low classes are the dupes of Popery. But just as if that were not enough, the Jesuits use the most strenuous efforts to seduce members of the Anglican communion in their apostasy; while the Dresden Missionaries, though professing themselves to be thorough Protestants, yet holding tenets far different from those of truly evangelical Ministers, are ever ready to unite with the agents of the Romish Communion to undermine the English Church. If anywhere, surely here it is indispensably necessary to exercise the wisdom of the serpent and harmlessness of the dove. At no time mentioned in the pages of history has the conflict between truth and error

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light and darkness, been more determined than it is at present, but the true Christian consoles himself with the reflection that great is the truth, and that it will ultimately prevail. But in the endeavour to propagate truth, opposition must be expected; for who that reads the Acts of the Apostles with any attention, will not perceive that they, though carrying visible proofs of being the legates of heaven, opposed, slandered, and persecuted almost wherever they went; and it is a remarkable fact too that that opposition was set on foot, not by unbelieving Gentiles, but by unbelieving Jews; but the Apostles were not thereby dissuaded from their purpose, nor did they abandon the enterprise in which they had embarked.

"2d. The returns recently submitted will show that there are at present about 850 baptized Native Christians in the Nangoor district, including Negapatam, of whom about 400 are communicants; and if I may be permitted to express the result of personal observation for the last two years, I think some of the congregations are improving in divine knowledge. The villages connected with Nangoor were visited six times during the past year, the Christians instructed, the disorderly reprov'd, and the weak strengthened. One-fourth part of the year in fact was spent in the performance of those duties; twenty-eight infants were received into the Christian Church by baptism, as also a girl of about ten years of age who had been brought over from heathenism. The Sacrament of the Lord's Supper was also administered on six different occasions in the village Churches and here, and the sick visited, and spoken to regarding the things which belong to their everlasting peace.

"3d. The congregation of a village near Maynverum have repeatedly and earnestly requested that I would locate a Reader or Schoolmaster amongst them, assuring me that if I did so there was every probability of a few families coming under Christian instruction; and to induce me to accede to their wishes they built a large shed, now used as a Prayer House, which cost them somewhere about twenty-one rupees. At present they are visited and instructed by the Catechist of Muliyoor, but this village is about ten miles from theirs, and as in the rainy weather it is almost impossible to visit the latter, a person in their own locality to teach them would be greatly preferable: from the want of suitable agents, however, I have not as yet been able to comply with their request.

"4th. I regret, however, to be obliged to state that another village called Pukkhani, in connexion with the Negapatam branch of the Mission, will have to be given up entirely. The congregation there was for some time in the most unsatisfactory state, and the Reader who was located amongst them I found to be a man given to lying, prevarication and deceit, and altogether unfit to teach them their duties towards God and man by reason of his extreme ignorance of Christianity, and his disinclination to acquire

religious knowledge. He was dismissed in consequence, but almost the whole of the influential Natives in the village being his relatives, (of which I was not previously aware,) and the congregation, such as it is, consisting of their vassals he has managed to keep it away from the Reader appointed in his stead, and has now obtained employ in connexion with the Lutheran Missionaries, for whose reception he has erected a large shed, which is used as a Prayer House, and that too in the very precincts of the one purchased by us. The congregation above alluded to (of whom only seven or eight persons were baptized in the Negapatam Church) were willing to continue under instruction provided I retained the dismissed reader in employ, which I could not consent to after having ascertained his unfitness, dereliction of duty, and unchristianlike character, as then it would be impossible to exercise any discipline whatever towards them, and without discipline the Church cannot be expected to do much good. After dismissal from employ the Reader would not quit the Mission House, till on my representation he was turned out of the same by the magistrate.

"5th. There are four Schools in connexion with my district, namely, one English and Tamil school at Negapatam, one at Nangoor, a third at Muniyurum, and a fourth at Nangoor. In these, about 100 children, chiefly Christians, are receiving Bible education; and although it cannot be predicated that they have as yet attained that efficient state which one could desire, yet it appears to me that they have somewhat improved within the last six months. The one at Nangoor was only recently established, but it promises well. The village schools are examined whenever I go into the district, and the progress of the pupils ascertained. A few good elementary works on religion and morals are greatly needed for the schools under my charge, and if the Committee could kindly supply these, they would be conferring a great boon.

"6th. The sum collected for the building of the church in Sirbyurnjapooram is Rupees 365-11-0, including the liberal grants of the Committee. The abstract account submitted will have shown that of that sum Rs. 265 have been expended. The building is a substantial one, and possesses accommodation for about a hundred and fifty souls. After it had been covered in October last year, I wrote to my Reverend brethren in the province requesting them to call over and open it for public worship, but owing to its not being my principal church and the then inclemency of the weather, they did not deem such a measure indispensably necessary. I had in consequence to open it myself, and endeavoured to impress upon the people present the greatness of the benefit conferred on them. The Church has yet to be floored, chunamed, and whitewashed, for which there is a sufficient balance in hand, namely, Rupees 100-0-0; but owing to the building operations in Nangoor, I am obliged to postpone doing so for the present. In this latter village the foundation for a substantial school of 60 feet in

length and 45 in breadth has been laid, and more materials are being procured for the prosecution of the work. Of the grant of Rups. 300-0-0, which the Committee kindly sent for that purpose, Rups. 164-7-2 have already been expended, and when the balance is nearly gone, I shall again apply for funds to complete the work: as however I am not residing on the spot, and as I have to trust Natives entirely with the expenditure of the money, I should not be surprised if great delays occur, and unnecessary expense be incurred.

"7th. During the past year the Mission agents have been instructed in the Acts of the Apostles, and in the composition of short practical sermons on given texts of Scripture. Some of them have afforded satisfaction both in the acquisition of knowledge, and in their general conduct and proceeds; while others are of very little use, as not being disposed to learn themselves, and therefore not fit to teach others; and even if they were disposed to improve their minds, they are past the age for so doing. The want of pious, intelligent, and faithful agents is greatly felt, and in order to meet it, as far as lies in my power, I have for several months past been instructing two young men connected with the Negapatam congregation (one of whom is also being supported by me) to qualify them for the office of school-masters. They have studied the Gospel by St. John, both in English and Tamil, and a portion of the Acts, Pope's Abridgment of Tamil Grammar, Lennie's English Grammar, a portion of the Reading Book prepared by Mr. Seymer, and Outlines of Ancient History. They have made some progress in their lessons, and promise to prove useful. One lad has been sent to the Vedarpooram Missionary Institution for instruction.

"8th. Heathens and Roman Catholics have occasionally been spoken to regarding their eternal interests, and portions of the Word of God distributed amongst them, which have been received and read. In a station like Negapatam where Popery has made such astonishing progress, and where the Jesuits use all the means in their power to prevent their people from coming at Scriptural truth, it is certainly cause for thankfulness that the Scriptures are received at all, and earnestly should we pray that they may prove the power of God to the salvation of many souls.

"A. JOHNSON."

SELECTED ARTICLES.

STORIES ILLUSTRATIVE OF OUR DUTY TO GOD.

THE CHRISTENING.

A STORY ON THE THIRD COMMANDMENT.

"Thou shalt not take the name of the Lord thy God in vain," &c.,
"To honour his holy name and his word."

The two little girls whom I spoke about in the story on the first Commandment had a good number of brothers and sisters, both older and younger than themselves.

James was the name of one of the boys;—he came next after Jane, and was about six years old:—and I am going now to give an account of a conversation which passed between James and his father about the third Commandment.

It was a very fine Monday evening in summer, and William Brown was sitting, smoking his pipe, at his cottage door, when James came in for his supper. He made room for him in the porch, and James brought his stool and sat down to eat his supper by his father's side.

"I have been thinking, father," said James, as soon as he had sat down, "I have been thinking that there is one of those four Commandments about our duty towards God, which I have never broken, and I hope I never shall."

"Which is that?" said his father.

"Why, it is the third," said James: "Thou shalt not take the name of the Lord thy God in vain. There is John Davison, next door, who is often swearing and using God's name irreverently in common talk; and he has been doing so now, as we came home from school together. And he frequently says wicked and profane words while he is playing with other boys, and tries to make them do the same; and I know well all these things are forbidden by the third Commandment."

"True, my boy," said his father; "all these are things which God bids us to avoid; and I am sorry John Davison should act in that sinful way. He forgets that God will not hold him guiltless."

"Well, father," said James, "this is the commandment I think I never have broken: I never use bad words, and I hope I never shall."

James hoped that his father would now agree with him in saying that he was not guilty of breaking this commandment: instead of this, however, he only said, "I hope you never may, James; but be careful you do not learn that wicked habit from John Davison. Sometimes when we see others often doing what is wrong, we get at length to think there is no harm in it, and do the same as they. So be very careful."

James still wanted his father to acknowledge that he had not broken this commandment; so he then said out plainly, "You don't think I have taken God's name in vain, do you, father?"

"I don't think," replied his father, "that I have heard you use bad words; and I do not think you ever do, even when I am out of hearing; but we must consider a little further before I can say you have never taken God's name in vain. Don't you think there may be some other way in which God's name may be taken in vain, beside profane swearing and using bad language?"

"I don't know," said James.

"You have been to church to-day,—can you tell me for what purpose you go there?"

"One reason we go," said James, "is, that we might all pray together to God."

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"Very right: and when we pray we use God's name, do we not?"

"Oh yes," said James, "of course we do: we say 'LORD, have mercy upon us!' and 'CHRIST, have mercy upon us!' and in all the prayers and collects we use God's name. But nobody thinks of being so wicked as to break the third Commandment at church."

"Indeed, James," said his father, "do you not yet see what I mean? Do we not call upon God's holy name in vain even in those solemn prayers, if we do not think of what we are doing? God does not regard our prayers when we pray in a thoughtless way; so that we pray in vain, or to no purpose, do we not?"

"To be sure," said James, "it must be all in vain, if God does not accept what we say. I did not think of all this before."

"Perhaps not," said his father; "and to the eyes of the congregation it does not seem like taking God's name in vain, because we are using holy, serious words—praying for real blessings, instead of cursing and swearing; but if we do not care for what we say, and behave with reverence, God can see that we are only mocking him."

"And mocking God," said James, "I know is breaking this commandment."

"And now, James," added his father, "do you think I can say you have never broken this law of God, or can you venture to say so yourself?"

"I was indeed quite wrong," said James; "I know I am often thinking about playing and other things, just at those times when I ought to be attending to the words I am speaking to God."

"I hope, then, my dear James, you will endeavour in this way, as well as in your common talk, to honour God's holy name. But it is now getting very late, and your mother is calling you to go to bed. I have more to say to you about this commandment; but we must wait till another Sunday."

Such was the conversation which took place at this time between James and his father; James made haste to finish his supper, and ran off to his mother.

The next Sunday a little brother of James's, who was only about a fortnight old, was to be taken to church to be christened. William Brown had no difficulty in finding two godfathers and a godmother, for he was so well known as one who desired to bring up his children in the fear of God, that his neighbours, when they were asked, felt no hesitation in promising for the little infant, that he should be taught to understand his christian duties. William Brown had a brother living in the village of Deepwell, about three miles off, who had promised to be one; and he resolved to ask Mathew Anderson and his wife (who were spoken of in the last story) to stand as the others. They had stood before for James when he was christened, and William Brown had stood for some of their children,

so that they felt almost as much interest in one another's family as in their own. So in the course of the week William Brown said to Anderson, "I want you, Anderson, and your wife to be sureties before the church for my little one. We hope to have him baptized next Sunday."

"Willingly, William," said Matthew Anderson; "I do not think it can ever be our duty to refuse a charitable work of this kind for any one, though it may sometimes be a difficult office to fulfil; but I must own, that for you it is a real pleasure for me to do it; and I know my wife will say the same."

"And I should like him to be named Matthew, after you," said William Brown.

Thus every thing was arranged beforehand, and little Matthew was baptized the Sunday following, after the second lesson in the afternoon service.

I mention all this because this circumstance of the christening led to the continuing the conversation about the third Commandment. The party, after church was over, came into James Brown's house to take their tea. As they were speaking principally about the Sacrament of Baptism, William Brown thought of his promise which he made to James the Sunday before; so, turning to him, he said, "James, in whose name was your little brother baptized?"

James answered, "In the name of the Father, and of the Son, and of the Holy Ghost."

"And what do you think that implies?" said his Father. James thought a little, and then said, he did not know; so Matthew Anderson, his godfather, explained to him, that being baptized in the name of the Father, and of the Son, and of the Holy Ghost, implied that we became soldiers and servants under God, and undertook to act in God's name and to God's glory. When the Queen's soldiers, in time of war, gain any victory, or take any of their enemy's towns, they do not do it for themselves, but for the queen and in the queen's name, because they have bound themselves to serve her. And just so we must do all things in God's name and to God's glory, because we have been baptized in His holy name.

When Matthew had given this explanation, his father said, "And now, James, do you remember what we were speaking about last Sunday?"

"It was about taking God's name in vain."

"Yes," said his father; "we spoke then about taking God's name in vain, by using it irreverently in our talk, or heedlessly in our prayers, or when reading religious books;—that was taking God's name in vain in our words;—and now, from what Matthew has been saying, we see that we shall also take God's name in vain if we allow ourselves in any bad actions, which are contrary to that service of God which we undertook in His name at baptism. What is the name called, James, that is given us at baptism?"

"It is called our Christian name," said James.

"Yes, James, we are then called Christians because we are made members of CHRIST, and therefore our name which is then given is called our Christian name, and if we sin against God we profane the holy name of CHRIST by which we are called. We take the Christian name upon us in vain, if we do not endeavour to live according to the Christian profession." William Brown then fetched a Bible, and said, "James, I must get you to read one verse here, which I am going to look for:" he found Gal. iii. 27, and James read—"For as many of you as have been baptized into CHRIST have put on CHRIST." "Remember that," said his father, "and let us be careful lest, by sinful actions or lives, we put on CHRIST in vain. For God is a jealous God, and will not hold him guiltless who takes upon him that holy name and profession in vain."

"Why!" said James, "every Christian, then, breaks the third Commandment; for I suppose there is no one who does not sometimes transgress the Christian profession—it is so strict and so perfect."

"That is just what I was going to say, James. Do you remember last Sunday, when we began to talk about this commandment, what it was you said to me?"

"I think, Father," said James, "I said that I thought I never had broken it."

"And now," said his father, "instead of that, we see, that, if we consider our Christian engagement as a solemn taking of the name of God upon us, every offence we are guilty of is a breaking of the third Commandment. It seems to condemn us all."

James was silent—and so were the rest. At last Matthew Anderson and James's uncle got up and said they must go home, as it was getting late. Before they left, the latter made his brother William promise that James, and Mary, and Jane, should come over and spend a Sunday with him at Deepwell. It was not more than three miles; and they could easily walk that short distance. The children were very glad to find that it was soon settled that this should be next Sunday; and as they were in the habit of going to the Sunday school, they were to be sure to ask permission to be absent for that Sunday, before the day came.

When their friends were gone, the children sat down to read a chapter to their mother before they went to bed. "It is the word of God," their father said to them; and if we honour God's holy name, as the third Commandment tells us we must, I am sure we shall honour his word as well." "OUR FATHER WHICH ART IN HEAVEN; HALLOWED BE THY NAME."

A CHURCHMAN'S THOUGHTS.

ABOUT MY MINISTER.

I try to look upon my Minister as one sent by Christ Himself to me. Yes, and he is so—for he is appointed by a successor of those very persons to whom our Saviour

said, as "My Father sent Me, even so send I you."—I know that one duly ordained by the Bishop to be a Minister of Christ's Church, has authority from God to rebuke, reprove, exhort, and administer Christ's sacraments among his redeemed family upon earth. I therefore respect the Clergyman of my parish, not merely for his own, but much more for his office sake; not merely because he is kind to my bodily wants, but because he can help my soul; not because he is appointed of man, but because he is sent of God. If, then, I am in trouble of mind, or sorrow of heart; if I am overwhelmed by the thought of past sin, and desirous of real repentance; if I am perplexed with difficult questions of doctrine; if I am doubtful what to do in my particular circumstances or temptations, I will go at once to my Minister, lay open my heart to him, and I am sure he will be my friend, to comfort, exhort, direct, and counsel me: he will tell me of the best spiritual medicines, and show me best from God's word what I ought to do. But if I expect all this from my Minister,—nay, if he is to be an example to his whole flock, I will not fail continually to remember him in my prayers, earnestly desiring of God that his Spirit may make his Servant fit for his holy work.

ABOUT HOME.

What a mercy it is that Christ has blessed our purest pleasures, by making them duties to Himself; that He not only allows, but commands us to love our children; that a husband in loving his wife, and a wife in obeying her husband, are serving God. I am sure of this, that, if I am not a Christian in my family, I shall never be a Christian out of it. God has given me children, and I am answerable for their souls: I have taken them to holy Baptism, that they may be within the shelter of God's covenant: but this is not all, it is only the beginning; I must train them up to know God in Christ, to be Christians indeed. I will teach them, therefore, what I can myself; but, knowing my ignorance, I will send them to the best school I can hear of, especially the National School of the parish, if the Clergyman is at the head; for, after all, though my children may be made good scholars, what I most desire, as a Churchman, is, that they should be made wise unto salvation. On this account it is that I try to speak to my children, as often as I can, even in my poor way, about their souls, about God, about heaven and hell. Particularly on Sundays after church, I question them about their catechism, or collect, or hymns, or what they remember of the sermon. But, above all, I again and again press upon their tender hearts even their need of an Almighty Saviour, and of the constant help of the Spirit of God, and I teach them to ask for pardon and grace every night and morning with their own lips and in their own prayer.—Nor would I forget the principal point with myself—my own example. I know how soon my children will copy my faults; how soon they will become self-willed, or

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passionate, or deceitful, or evil-speakers, if they see me self-indulgent, out of temper, or unjust; or if they hear me careless in my conversation, and untrue in my words. For myself, then, for my wife, for my little ones, what can I do that we may be a Christian family? Our strength must come from the God of all grace. I will therefore every day call my family around me, read to them God's word, and we will pray as a family together; that all our difficulties and trials, all our blessings and comforts, may be sanctified by Him, who can alone send among us the spirit of love, and truth, and godliness.

ABOUT MY MASTER.

How wonderfully are the different conditions of life appointed by God! how strikingly do the different duties of each station, if performed aright, prove the manifold grace of God's Holy Spirit! I am called to be a servant—what then is my first duty?—an honest obedience. I will by God's grace do all as in God's sight, looking to my master's interest as well as my own, the same before his face as behind his back. My desire is to be active, respectful, true, labouring not niggardly or with eye-service, but heartily "with good will as to the Lord, and not to men." I will never suffer my master to be slandered without taking his part. I know that a good master will always honour a faithful servant, and that a bad master may often be won to godliness, if he observes that his most trusty servants are those who walk in the ways of Christ, who receive their power to do well from Christ. I will bear with much from my master. I will try to suffer wrong patiently for Christ's sake, but I will never do wrong because my master bids me. I will then, quietly, civilly, gently, but firmly declare that I cannot sin against God for earthly wages; that I serve a heavenly Master, who, as He has told me to be "obedient to my master according to the flesh," has also told me, that I "cannot serve God and Mammon."

ILLUSTRATIONS OF SCRIPTURE.

"The wheat was now ripening, and we had here a beautiful illustration of Scripture. Our Arabs 'were an hungered, and going into the fields they plucked the ears of corn, and did eat, rubbing them in their hands.' On being questioned, they said this was an old custom, and no one would speak against it; they were supposed to be hungry and it was allowed as a charity. We saw this afterwards in repeated instances."

"At Bethlehem, after the rebellion, an interesting circumstance took place, which serves to illustrate an ancient custom. At a time when some of the inhabitants were already imprisoned, and all were in deep distress, Mr. Farran, then English Consul at Damascus, was on a visit at Jerusalem, and had ridden out with Mr. Nicolayson to Solomon's Pools. On their return, as they ascended to enter Bethlehem, hundreds of the people, male and female

met them, imploring the consul to interfere on their behalf, and afford them his protection; and all at once, by a sort of simultaneous movement, 'they spread their garments in the way' before the horses. The consul was affected unto tears; but had, of course, no power to interfere."

"In one of the tents a woman was kneeling and grinding at the handmill. These mills are doubtless those of Scriptural times, and are similar to the Scottish *quern*.—They consist of two stones about eighteen inches or two feet across, lying one upon the other, with a slight projection between them, and a hole through the upper to receive the grain. The lower stone is fixed sometimes in a sort of cement which rises round it like a bowl, and receives the meal as it falls from the stones. The upper stone is turned upon the lower by means of an upright stick, fixed in it as a handle. We afterwards saw many of these mills, and saw only women grinding, sometimes one alone and sometimes two together. The female kneels or sits at her task, and turns the mill with both hands feeding it occasionally with one. The labour is evidently hard; and the grating sound of the mill is heard at a distance, indicating the presence of a family and of household life. See Matthew xxiv. 41: "Two women shall be grinding at a mill; the one shall be taken and the other left;" and Jeremiah xxv: "Moreover, I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones, and the light of the candle."

"We were here in the midst of scenes remarkable of old for the adventures of David during his wanderings in order to escape from the jealousy of Saul. At that time David and his men appear to have been very much in the condition of similar outlaws at the present day; for 'every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became a captain over them; and there were with him about 400 men.' They lurked in these deserts, associating with the herdsmen and shepherds of Nabal and others, and doing them good offices, probably in return for information and supplies obtained through them. Hence when Nabal held his annual sheepshearing in Carmel, David felt himself entitled to share in the festival, and sent a message, recounting his own services, and asking for a present: 'Wherefore let the young men find favor in thine eyes, for we come in a good day; give I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.' In all these particulars we were deeply struck with the truth and strength of the biblical description of manners and customs, almost exactly the same as they exist at the present day. On such a festive occasion near a town or village, even in our own time an Arab chief of the neighbouring desert would hardly fail to put in a word, either in person or by message; and his message, both in form and substance, would be precisely the same as that of David."

ON "CALLING EVIL GOOD."

"As in water face answereth to face, so the heart of man to man."—
Prov. xxvii. 19.

Mary. Did not one part of Mr. A.'s sermon remind you, Aunt Lucy, of the text last Sunday, "Woe, unto them that call evil good, and good evil?"

Aunt Lucy. It did not, Mary; but I understand what you mean. You refer to his reproof of those who excuse the profane and irreligious, by saying, "After all, such a one has a good heart."

Mary. Yes, Aunt Lucy, surely this is an instance of calling evil good, and one in which I am conscious I have often offended; but, Aunt Lucy, did Mr. A. mean that men's hearts are all equally wicked?

A. Lucy. Not all equally wicked *now*, but all equally corrupt when *born into this world*. The sin of Adam has entailed the same fatal consequences on *all* his children, and *equally on all*.

Mary. But some persons seem to have by nature a much worse disposition and character than others.

A. Lucy. There is nothing more difficult and impossible for us to decide upon than the different degrees of guilt in man. The corruption of human nature will show itself in different ways in different characters. In one person it appears in a violent temper; in another in a weakness, which gives way under any temptation, and ends perhaps in a more fearful state of sin than in the other case. Yet this difference gives us no true ground for supposing that they were not, when born into the world, equally "far gone from original righteousness," as our Prayer-Book expresses it.

Mary. Mr. A. said very truly, that we are apt to consider those sins the most heinous that offend most against the interests of man.

A. Lucy. Yes; and besides this tendency, there are some sins that are secret in the heart, and do not appear outwardly to man. Pride, envy, malice, and covetousness, are reckoned in holy Scripture as works of the flesh, along with murder and adultery: and yet they are not so *outwardly offensive* in most cases; and even where we know that they exist, we place them in a much lower rank in the scale of sin.

Mary. The great and important difference then is, the degree of grace and strength afforded to us by God, to enable us to overcome the corruption of our evil natures.

A. Lucy. Yes; we are taught in our Catechism, that at the time of our baptism, we are "called to a state of salvation," we are made "the children of grace;" such is the blessed regeneration that then takes place. *Before* baptism, we are the children of wrath. *In* baptism, we are born again, and become children of grace.

Mary. The grace given at baptism is given in an equal degree to all who are baptized?

A. Lucy. To all who are baptized in infancy; and to all those who, in riper years, come with the necessary qualifications of repentance and faith.

Mary. It is after this time then that the difference arises?

A. Lucy. From the time of our baptism, the degree of grace bestowed upon us depends, as our Saviour tells us, on the improvement we make of that which is given us. "He that hath, to him shall be given; and he that hath not, from him shall be taken away even that which he hath,"

Mary. This is a very serious thought! Who can tell how much strength and assistance he has lost through his own fault and negligence!

A. Lucy. None of us can tell, my dear Mary; and all, even the best among us, will feel sure, that many good thoughts, suggested by God's Holy Spirit within us, have been suffered to pass unheeded; many good intentions have been left unfulfilled; many means of grace slighted or unimproved.

Mary. Instead of grieving over the corruption of our nature, we should grieve over the consequences of our own negligence.

A. Lucy. It is most necessary and useful for us to bear constantly in mind that we inherit from Adam a corrupt and sinful nature. Such a recollection will serve to keep us humble and watchful; and will also make us thankful to our blessed Saviour, who delivered us from this wretched state of bondage. It will teach us to judge of others by the only true standard. A *good heart* cannot be found, except where it is renewed, and made good by the work of God's Holy Spirit; and such a heart will be known by the fruits of the Spirit.

Mary. Will not this view of the universal and equal corruption of human nature make us more severe in judging others? I used to think that some were *naturally* born more wicked than others; but now I seem to feel that it is all their own fault, and *they* need no more excuse than others.

A. Lucy. We must not make *false* excuses for our neighbour any more than for ourselves: but we need not be *severe*, and we should always make allowance for whatever appears to be a person's natural infirmity. We shall do this the more readily, if we consider that infirmity only as a glass, in which we see the corruption of our own nature reflected. *They* may be sorely tempted to give way to ill temper and discontent, while *we* may be naturally cheerful and good tempered; on the other hand, *they* may be steady and prudent, while *we* are fond of money and idle pleasures.

Mary. I understand; the degree of corruption will be equally great, though shown in different ways. What was the other expression that Mr. A. objected to, besides that of "a good heart?"

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A. Lucy. He objected to speaking of a man's *moral* character being good, as separated from his religious faith. For instance, some will say, "Such a man is a good *moral* character, though he is not a *religious* man."

Mary. And why does Mr. A. object to this ?

A. Lucy. Because it is not true; and such an assertion is opposed to this doctrine of the corruption of our nature. What is meant by a *good moral* man ?

Mary. One who performs all his social duties.

A. Lucy. And is there any one of us, sinful and corrupt creatures, who can perform our social duties without heavenly guidance and aid ? It is true we may keep free from the sin that does *not* so easily beset us. We may be free from drunkenness, or we may keep from gambling, but we do not see, nor can we see, a *consistent* moral character built up on any foundation except that of religious principle, springing from well-grounded faith.

Mary. In fact, then, when people speak of a "good moral character," they mean simply that a man is free from notorious vices.

A. Lucy. I think they generally mean free from some one notorious vice; and this is spoken of as something that may safely take the place of religion ! For it is always offered as an excuse or palliation, just as the other expression of a "good heart" is used; as if either a "good heart," or a "good moral character," could exist in any efficient or saving degree, without the grace of God actively working within us.

PARTING ADVICE.

Press on, my children, quietly and steadily, in your Christian course; do not be impetuous, expecting to advance very rapidly. Imitate the man who has, we will say, to perform a journey from here to the West Indies.

He does not expect to fly over the deep in twenty four hours, but he rises every morning, sets his sails, attends to favouring gales and veering tides, until at length, after weeks or months, he reaches his destination; so do you day by day rise and watch closely God's providential dealings: do not attempt to act counter to them, but endeavour to improve them.

Go on quietly: let your religion be seated deeply within your own hearts. The kingdom of God is within you.—You remember how it is said of that blessed character, of whom we should speak with veneration, (though she has been thrown to a distance from us by Popish superstition,) when she saw high and mysterious transactions passing before her which she could not perfectly comprehend, that "Mary kept all these things and pondered them in her heart." Follow her example. Be not indiscreet in communicating to others. Talk much with God and very little with others. Have a secret council chamber in your

own bosoms, at which let there be ever present a merciful God, your blessed Redeemer and Saviour, the Holy Spirit of God, your own immortal spirit, and the blessed word of God.

Let that be your little council chamber; there assemble frequently to study the word of everlasting life, and bring all your thoughts and actions to that unerring standard: "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of ?

MOUNT VESUVIUS.

A volcano is the name given to a burning mountain, of which there are many in different parts of the world, although none in our own country. The number is considerably more than one hundred, which are well known by travellers. Vesuvius is one of the most striking and remarkable of all, because its eruptions have been exceedingly violent at various times within the period of history, and even of the memory of man. This mountain, indeed, is seldom altogether free from smoke or fire.

The eruption of a volcano is, perhaps, the most magnificent and dreadful sight that can be witnessed in the works of God. No description can give a correct idea of it; although the many exact accounts we have may enable us to imagine something of the scene presented. A vast mountain throws forth immense columns and clouds of smoke, then displays the appearance of a vast conflagration flaming into the sky, like a huge river of living fire, casting up amazing blocks of stone, and showers of ashes, covering the country round for many miles. In the midst of this dreadful burning there flow from the mouth of the opening enormous streams of a liquid called lava, which is nothing less than melted rock, of more than the heat of boiling water: and this flows over all the sides of the mountain into the valleys below, scorching and destroying all the vegetation, and overwhelming vineyards, villages, and cities, in its course. As soon as this has become cool it forms one of the hardest substances we know, much harder than common stone, and somewhat like granite. An idea may thus be gathered of the intensity of the heat beneath, which could melt such a substance, and pour it forth in a liquid state like the stream of a river. In addition to this, large masses of rock are hurled into the air to a distance of some thousand feet, and many of them appear like globes of fire, of a red or a white heat. The enormous power exerted to raise up these stones is beyond all the calculation of man. Such vast pieces of lava are to be seen on the top of Vesuvius and Lipari, that the force by which they have been thrown out appears scarcely to be believed. No person can suppose that they were laid there by any human means, and the appearance of them proves that they have been cast up from the bottom of the volcano. A piece of lava lies at the top of *Ætna* of more than a cubic fathom

in size, whose weight cannot be less than sixteen tons — What an amazing force must it then have required not only to raise this enormous mass from the depths of the mountain, but to make it rise into the air to such a height, that it fell to the ground at a distance of three miles from the mouth of the crater, or opening of the volcano! When we consider how much the centre of the fire is below the base of the mountain, that the mountain itself is ten thousand feet high, and that there must therefore have been a power sufficient to raise this mass twelve thousand feet in height, the boldest imagination is lost in astonishment. The cause of these most wonderful mysteries of Nature is wholly unknown to man, although it cannot be doubted that one of the most probable conclusions to be drawn from them is, that the centre of this earth on which we live is in a fiery and burning state. There is not indeed any proof of this in the Holy Scriptures, but there are many reasons which lead the reflecting mind to some such opinion. And there is nothing in the Bible that in any way contradicts it; on the contrary, the revealed truth, that the world will hereafter be destroyed by fire, is in a great degree confirmed by our discovering that it is already only by the power of God prevented from being consumed by this very element, which is hidden in its bowels, and in many places bursts forth to warn and terrify the nations of the earth.

The celebrated volcano of Vesuvius, the desolating eruptions of which have been so often and so fatally experienced, is in Italy, about seven miles distant from Naples. It rises upon a vast plain, having two summits, the highest of which is the mouth of the volcano, which almost constantly emits smoke. Its height above the level of the sea is 3900 feet, and it may be ascended by three different roads, all very steep and difficult, from the conical form of the mountain, and the loose ashes, which slip from under the feet: from the base to the summit the distance is about three miles, and the platform at the top is about a mile across. For nearly two thirds of its height the mountain is cultivated, and has by no means a gloomy appearance; but here all verdure ceases, and the top is perfectly barren. Upon the lavas which the volcano long ago threw out, and which extend into the plain and to the sea, like great furrows, are built houses, villages, and towns. Gardens, vineyards, and cultivated fields surround them, but a feeling of sorrow, mixed with fear, about the future, arises in the recollection that, beneath a soil so fruitful and so smiling, lie buildings, gardens, and whole towns swallowed up. In the year after Christ 79, after a long interval of repose, the volcano suddenly burst forth, casting forth thick clouds of ashes and pumice stones, beneath which Herculaneum and Pompeii, two large and celebrated cities of antiquity, were completely buried. Thirty eight eruptions of Vesuvius are recorded in history up to the year 1806. That of 1779 has been described as among

the most remarkable, from its extraordinary and terrific appearance. During the whole of July the mountain was in a state of considerable fermentation; subterraneous explosions, and rumbling noises were heard, and quantities of smoke thrown up with great violence, some times with red hot-stones and ashes. On the 5th of August the volcano was greatly agitated, a white smoke issuing from the crater, at the same time that vast quantities of stones were thrown up to the supposed height of 2000 feet. The liquid lava having cleared the rim of the crater, flowed down the sides of the mountain to the distance of four miles, and the air was darkened by showers of reddish ashes. On the 7th, at midnight, a fountain of fire shot up from the crater to an incredible height, casting so bright a light that the smallest objects were easily seen at any place within six miles of the volcano. On the following evening, after a tremendous explosion, which broke the windows of a town at the foot of the mountain, another fountain of liquid fire rose to the surprising height of 10,000 feet (nearly two miles), while puffs of the blackest smoke accompanied the red-hot lava. The lava was partly directed by the wind towards the town of Ottaiano, on which so thick a shower of ashes fell, that had it been of longer continuance, that town would have shared the fate of Pompeii. It took fire in several places, and had there been much wind the inhabitants would have been burned in their houses, it being impossible for them to stir out. The rest of the lava, still red hot and liquid, fell on the two summits of Vesuvius, and the valley between them, forming one complete body of fire, which could not be less than two miles and a half in breadth, and casting a heat to the distance of at least six miles around. Another eruption happened on the 15th of June, 1794, at ten o'clock at night, and was announced by a shock of an earthquake, which was felt at Naples. At the same moment a fountain of bright fire, attended with a very black smoke, and a loud report, was seen to issue, and rise to a considerable height, from about the middle of the cone of Vesuvius, other fountains succeeded, and streamed down the sides of the mountain. The houses at Naples were for several hours in a constant tremor, the doors and windows shaking and rattling incessantly, and the bells ringing. At this awful moment the sky, from a bright full moon and star-light, became darkened; the moon seemed eclipsed, and was soon lost in obscurity. The murmurs of the prayers and lamentations of the people, forming various processions, and parading the streets, added to the horrors of the scene. On the following day a new mouth was opened on the opposite side of the mountain; from this aperture a considerable stream of lava issued, and ran with great swiftness through a wood which it burnt; but stopped, after having run about three miles in a few hours, before it reached the vineyards and cultivated lands. The lava which had flowed from several new mouths on the south side of the mountain reached

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the sea, into which it ran, after having overwhelmed, burnt, and destroyed the greater part of Torre del Greco, through the centre of which it took its course. This town contained about 18,000 inhabitants, all of whom escaped with the exception of about 16, who through age or infirmity were overwhelmed in their houses by the lava. Its rapid progress was such, that the goods and effects were entirely abandoned. From the above time till 1804 Vesuvius remained in a state of almost constant tranquility, but in that year and the following more eruptions took place; that in 1805 was on the 12th of August. Subterraneous noises had been heard previously, and a general fear of some violent commotion prevailing, the inhabitants of the towns around left their houses, through the apprehension of a shower of fire and ashes, similar to that which buried Pompeii. The stream of lava took the same course with that of 1784, described above, sweeping away many houses and the finest plantations. In the space of twenty minutes the whole extent of ground which the lava occupied was on fire, offering a terrible yet singular spectacle as the burning trees presented the aspect of white flames in contrast with those of the volcanic matters, which were red. The lava swept along with it enormous masses of whatever occurred in its course, and, on its reaching the sea, nothing was to be seen or heard for a great extent of shore beside the boiling and hissing arising from the conflict of the water and fire. In the eruption of 1806, five towns were covered with ashes, thrown out by the volcano; and two were deluged with a thick black rain, consisting of a kind of mud. On the 1st of July, the ancient crater had wholly disappeared, being filled with ashes and lava, and a new one was found in the eastern part of the mountain, about 600 feet in depth, and about the same width at the opening. Several persons on the above day descended about half way down this new mouth and remained half an hour very near the flames, admiring the spectacle presented by the liquid lava, which bubbled up at the bottom of the crater. This eruption continued until September, made great ravages, and was considered as one of the most terrible that had occurred in the memory of the inhabitants.

A VILLAGE DIALOGUE.

"The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him." NAHUM i. 7.

It was a fine summer's evening, when all work for the day was over, and the cottagers in my native village were at rest, and able to sit quiet with their families, or have some talk with their neighbours, that the following dialogue took place. Philip and Daniel lived not very far from each other, in the same village; both had been to school together, both were married and had families, and both were employed as day labourers on the adjoin-

ing farms. They were steady and sure friends, though very different in character: both were sober and industrious men, both were regular church-goers; but one was a deep thinking man, and the other never thought much till his friend put it into his head to do so. Some deep thinkers are apt to fancy, because they *think*, that they also *know* a great deal, and busy themselves to set their neighbours right, but not remember they ought to begin at home. Our friend Philip was not one of these: when any thought struck him he used to take it to himself first, and when he felt its value he liked then to tell it to his friend—"he was ever ready to give an answer to every man that asked a reason of the hope that was in him with *meekness* and fear." We have marked this word "*meekness*," to mark our wish that all who teach others should remember, if they do it not in meekness, they will not do it in any way pleasing to God, or according to the direction of St. Peter, whose words we have just quoted. St. Paul, who, after Christ, has been one of our best teachers, says, "The servant of the Lord must not strive, but be gentle unto all men; apt to teach, patient, in *meekness* instructing those that oppose themselves." But we must now relate what passed in this cottage on the quiet summer's evening we have mentioned before.

Daniel. Well, Philip, there you are, always at your Bible. I never come this way, man, at this time in the evening, without seeing you poring over that book.

Philip. We might all do many a worse thing, Dan: however, you are out for once, for this happens to be the Prayer-book, and not the Bible; and I have been, thinking how sadly we get into the habit of joining in the prayers, without minding very much the sense of what we are saying.

Daniel. I do not think I can agree with you there Phil.; I am sure when I go to church I mean to think of what I am about; and if my head runs for a bit on something else, I always feel angry with myself, and try to set my mind right again.

Philip. Yes, Dan. I know what that means, the "wandering of the thoughts," as it is called; but it was not exactly of that I was thinking, but of the sense of the prayers, and that part where the people answer to the minister. Now, Dan, if you will just sit down I will tell you what I mean. When you came in at the door I had been reading this part of the Litany, where the minister says, "Oh Lord, let thy mercy be showed upon us," and then the people answer, "As we do put our trust in thee." Now, Dan, I was just thinking when my wife was ill last winter, and work was so slack, whether I had put so much trust in God as He looked for, whether He had not shown much more mercy to me than I had put trust in Him—"O Lord, let thy mercy be showed upon us," "As we do put our trust in thee."

Daniel. That never struck me; but I see it as plainly as you do now; and I am sure we should all be badly off, if we had only as much mercy in return for the trust we put in God.

Philip. Ah, Dan, it is very easy when times are good, food cheap, and wife and children all well, to say, "God is very good to us; I thank Him for it; I will put my trust in Him:" but there is another time to say it, and feel it also, when work is slack, and bread dear, and sickness comes into the house; it was then I was just thinking, did I put trust in God? I fear I began to think God had forgotten me, because his mercy did not shine as bright as I thought it might do; but I was wrong, Dan; we are all wrong when we think God loses sight of us for a moment, we may feel sure there is mercy meant, however hard it may press on us for a time: we ought to be able to say with Job, "Shall we receive good at the hand of God, and shall we not receive evil?" "Though he slay me, yet will I trust in him." "O Lord, let thy mercy be showed upon us, as we do put our trust in thee."

Daniel. I don't think I shall again pass over those sentences in the Litany so quickly as not to attend to their sense; we do engage to do a great deal when we ask God to show us his mercy; it is as much as to say, "Lord, do not show me any mercy unless I put my trust in thee."

Philip. Ah! Daniel, there is no one thing that we ought to be more thankful for, than the knowledge that we are not to trust alone to our own merits, or our own prayers. "We have an Advocate with the Father, Jesus Christ the righteous." But though we do not trust to our prayers alone for God's never-failing mercies, still we must show by the earnestness of our prayers that we trust in Christ's power to grant our petitions—that, whether we are in trouble or in joy, we ought to have a due sense of all his mercies, giving "no thought for the morrow," but, casting all our care on Him," so that when the minister says, "O Lord, let thy mercy be show upon us," we may answer with a humble yet confident hope, "As we do put our trust in thee."

GOD'S PROVIDENCE OBSERVED IN THE PROVISION OF COAL.

Of all the various mercies supplied to us by the God of nature, none seems to strike my mind more, as a plain and certain proof of a superintending and gracious Providence, than the gift of that fuel which cheers and sweetens so remarkably this inclement and suffering period of the year. How astonishing, how plenteous a provision is made to supply us with the means of enduring the winter's cold, when the forests could no longer afford us a sufficiency, and we should have been perishing without it!

So long as wood was abundant, the arts of life had not advanced, and nothing else was discovered; but when the forests had been partly consumed, and the want of fuel was becoming alarming, a remedy is provided for us at the most seasonable moment; and the nature of the supply itself strikes us with another and greater astonishment. The new fuel is dug out of the bowels of the earth; it consists of a hard, solid, and heavy kind of stone, seemingly very unlikely to give heat or light, but really producing both much better than any other known substance. Then it lies in very large and deep beds; so vast in extent as to seem inexhaustible, although they should still be worked for hundreds of years; and so thick that a very small space of ground is enough to supply a whole town with its winter's provision. Besides this, the beds of coal come in many places very near the surface of the ground, and are worked at very little expense; others are deeper, but then they are generally richer, as if to reward the greater labour of searching for it. The method by which the beds have been brought near the top, and made to appear in different places (as if on purpose for our use), is too difficult to describe now; but it plainly shows the interference of a Divine Giver. Besides this, it is found not in one place only but in many,—in a great many of our English counties, not only near the sea, but inland too; so that it becomes moderately cheap to all our countrymen. And it seems remarkable, that the richest and finest coal-mines are near the sea-coast; for instance, Durham and Northumberland, from whence all the coal for London and most of the coast of England is readily conveyed by ships, and at much smaller expense than it could have been by land.

It is as yet a mystery how coal was formed, and what was its original material; but there is reason to think that it was wood, and that it became what it is by being buried in the earth for an incalculable period of time, and subject to particular changes. These changes have made it a much better and more durable fuel than it was in its former state: a load of wood would be of very little value compared with a load of coal. All this could not be by accident; but most certainly testifies the overruling power and wisdom of a merciful Creator.

Let us learn to be contented if God has placed us in humble life, seeing that high places are often very slippery places.—*Matthew Henry.*

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Printed and Published monthly, by A. F. PLEES, at the Office of *The Church paper*, No. 7, King Street West. Price, 2s. 6d. per annum. No orders filled unless accompanied with remittance.

The Young Churchman

"Feed my Lambs."

No. 10.]

TORONTO, SEPTEMBER 1st, 1851.

[PRICE 3d.]

[Original.]

THE CHURCH SCHOLAR'S NOTES ON THE NEW TESTAMENT.

The Gospel according to St. Matthew.

CHAP. V.—CONTINUED.

Ver. 13. *Ye are the salt.*] The "ye" is very emphatic, and refers to the circle immediately around our Lord, who had professed themselves to be his adherents. These represented the Church or Association of men founded by our Lord, as its position for the most part has been in the ages all along—a band of men surrounded by a crowd. Yet the declaration is so addressed to them as that all may hear: this would encourage many among the outer assemblage to come in and join the Church—to come in and form one of that Body which was in every age to be as a mass of salt amidst the human race, keeping it from a complete perversion from God.—The "salt" referred to is rocksalt, dug out from mines in masses,—and not obtained by deposition from saline springs. This, after exposure to the weather, would become insipid and useless,—and would be no longer employed for its original purpose, but be broken up for the roads, or sprinkled as a coarse sand on pavements to keep persons from slipping upon them.—For more than eighteen hundred years, the true savour of "the salt" has not been lost out of the Body founded by our Lord. Often however has it been almost overwhelmed by other savours.—Our Lord delivered to the Church which he founded, a Faith,—i. e. certain institutions and certain doctrines and explanations with respect to them. These, after having been once deposited in the Church founded by him, were to be handed on to

future generations by faithful men. This intention has been with more or less completeness everywhere fulfilled.—The branch of the Association founded by our Lord—which exists in the British Empire—possesses in its public authorized formularies, by virtue of the purification which they underwent at the time of the Reformation, the true ancient savour of the Faith, in a higher degree than any of the other branches of that Association now existing. Each member of the British branch of the Church founded by our Lord—when that branch is thus so pre-eminently distinguished—ought to take especial care that he individually possess the true savour of the divinely-appointed salt, and give out its virtue around him.

Ver. 14. *Ye are the light.*] Emphasis should be laid on the "ye" in reading.—The light given out to the world by the Church founded by our Lord, has often been dimmed by human contrivances,—by admixtures in the pure divinely-prescribed oil by which alone the light has to be fed.—Of the Faith—the oil by which the light within the Church of our Lord is maintained—it may be said,—as the ancient law declared of the sacred anointing oil under the Mosaic dispensation—"Ye shall not make any other like it, after the composition of it; it is holy and shall be holy unto you." Exodus xxx. 32.

—*a city that is set on a hill.*] The town of Bethulia, conspicuously situated on an eminence, westward of the Lake of Gennesareth, and visible from the spot where our Lord was sitting, may possibly have suggested this illustration.—Our Lord on other occasions pointed out lessons to be drawn from objects that struck the eye at the moment.

Ver. 15. *light a candle.*] "Candle" here, in the language in which St. Matthew writes,

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means "a lamp;"—and the "candlestick," a lampstand, or candelabrum, as it was called.—"A bushel" really means a measure called a *modius*—which was the principal dry-measure among the Roman people, containing a little over one gallon seven pints.

Ver. 17. *I am not come to destroy.*] God's institutions are eternal. The Mosaic dispensation came pre-eminently from God; therefore its institutions were in principle eternal.—Everything in the Church founded by our Lord had its germ in the preceding revelations from God.—All the preceding dispensations were introduced thus to prepare the way for "Christ"—i. e. for the Christian System—the system left by our Lord within the Association of men founded by him.—In the Church founded by our Lord all things indeed became elevated, spiritualized, renovated,—but nothing that had been once revealed was in principle abrogated.—When St. Paul says "Old things are passed away; behold all things are become new," (2 Cor. v. 17.) he is speaking—not of the system of things within the Church founded by our Lord, but—of the state of mind of a man who in adult years first becomes a Christian:—and even in this case, we are not to understand that anything is added to the inner constitution of a man, but that the powers which he has are quickened and made to develop themselves rightly.—And again—where in the Book of Revelation (Rev. xxi. 5.) our Lord says "Behold I make all things new"—the reference is to the future heavenly state of his Church—the renewed and perfected state of that Association of men, as they shall be, when they have passed beyond the grave. Yet also there, the principle of the state of things that shall exist is the same as that which has underlain all the divine dispensations on earth.—The celestial state of the Church of our Lord, in which all things are made new, is still, we may observe, called "Jerusalem."—The two sacraments of the Church founded by our Lord had their counterpart in the Mosaic system: the three orders of the Christ-descended ministry, Confirmation, Ritual-worship, Temples for God's more immediate presence,—and other things,—are simply institutions

instituted anew.—In a somewhat similar manner, when our Lord partook of the last Supper with his disciples, he said he would no more partake of the fruit of the vine with them, until he should drink it "new" with them in the kingdom of heaven—i. e. in the new, spiritualized and elevated manner—"verily and indeed"—though invisibly—in the Church which he was just in the act of founding.—When however an ancient institution has become "new"—Christianized and spiritualized—then it becomes wrong to make use of it in its ancient acceptation any more: for example—when the Passover has merged into the Holy Communion, and Circumcision into Baptism, then to observe the Passover or Circumcision any more becomes wrong.—This is the truth which St. Paul is impressing upon the Jewish Christians at Rome in his "Epistle to the Romans." "Works" and "Works of the Law" in the writings of St. Paul signify the observance of things enjoined in the Mosaic Law, but which, having now a Christian fulfilment and a Christian sense, are not to be observed any more in the peculiar ancient Jewish way.—So that the contrast drawn in Holy Scripture between "Works" and "Grace,"—"Works" and "Faith" is simply a contrast between Judaism and the system of Life and Belief taught by our Lord and deposited with the Church which he founded—not a contrast between two modes of teaching within the Church, one giving men to understand that they are to be saved by the mere fact of their having a belief in the Saviour,—and the other giving men to understand that they will not be saved if the fact of their having a belief in the Saviour does not deeply affect their lives.

Ver. 18. *Verily I say unto you.*] This expression appears to have been preserved as having been one peculiarly used by our Lord.—Whenever it occurs, the declaration that follows demands especial attention.—The word "verily" is our common word "Amen"—which signifies "Truth."—Our Lord is called (Revelation iii. 14.) "The Amen—the faithful and true witness"—where the latter words are explanatory of the first.

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—*one jot or one tittle.*] “Jot”—“Yod” the smaller letter of the Hebrew alphabet. Persons will say “not one iota,” in a proverbial way—from the iota’s being the smallest letter of the Greek alphabet—a mere stroke with a slight rest of the pen at the bottom of it.—“Tittle” means the almost imperceptible little peculiarities which make the only but a very great difference between certain letters in the Hebrew alphabet.—In the English written alphabet, a slight stroke will turn a capital T into an F, or an O into a Q—but such differences are much more manifest to the eye than those which the slight marks here meant by “tittle” produce between certain of the Hebrew letters.

—*the Law.*] The preceding revelations from God—especially the Mosaic.

—*till all be fulfilled.*]—“till all the things intended of God relating to the human race have been accomplished”—and this will not be until the close of the Christian dispensation—when the members of the Body founded by our Lord who have stood their probation satisfactorily, will be advanced to a higher state of existence.

Ver. 19. *Whosoever shall do and teach them.*] “Whosoever shall really practice, and intelligently teach the ancient revealed commands of God in respect to the conduct of man—in the actual and deep-reaching sense,—the same will be called great—will be considered by our Lord as in a pre-eminent degree accomplishing his will—in the kingdom of heaven—in the Church which he was about to found on earth.”

Ver. 20. *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees.*] “Righteousness” in the Holy Scripture often technically means “the observance of the revealed Law of God”—and this is what the expression means here.—So far from there being an abolition of the ancient revelations of God through the establishment of the Church—those only that obeyed these revelations, or were determined to do so, in a manner far more real than was generally taken to be a true and sufficient obedience—would be even admitted into the Church.—The public Teachers of the Jewish nation had at this time become very

corrupt,—and the most superficial observance of the revealed Laws of God satisfied them. Lax in respect to themselves, they were lax in respect to those whom it was their duty to influence.

Ver. 21. *It was said by them of old time.*] Rather. “It was said to the ancients”—i. e. to the Israelites of the time of Moses.

Ver. 22. *But I say unto you.*] The “I” should be emphasised in reading, to shew the distinction between what our Lord taught, and what the then corrupt Jewish authorities taught relative to the ancient revelations of God.

—*Whosoever is angry with his brother.*] Our Lord teaches that it is not enough simply to be guiltless of the act of murder,—but that anger itself against another must be checked.—It is in consequence of this declaration of our Lord that the Church which he founded teaches us its members “to hurt nobody by word or deed, to be true and just in all our dealings; to bear no malice nor hatred in our hearts.” See “Duty towards our neighbour” in the Church-Catechism.

—*the judgment.*] There is a gradation of offence pointed out by our Lord in this verse, and a corresponding gradation of the punishment which will hereafter be inflicted on the members of the Church founded by him. They will suffer loss in proportion to their disobedience of the Laws of God. If that disobedience reaches a certain extreme point, the loss is extreme also,—yea, even irremediable. —“Judgment,” “Council,” “Hell-fire” are believed to refer to three punishments which the inhabitants of Palestine had at various times in their history been exposed to—all indeed capital,—but differing in degree of ignominy or suffering. —(1) “Judgment” is supposed to refer to the Sentence of a Court inferior to the Council,—viz. “the Court of Twenty-three Judges”—who could at one time inflict death. (2) “The Council” is the Sanhedrim, the supreme governing Body in the Jewish nation whilst it was free,—and which still existed with certain powers after the nation had become subject to the Romans, and previously, when it had been subject to other nations.—This Sanhedrim had its origin in the Coun-

cil of 70 appointed by the Law-giver Moses, as co-adjutors with himself, in the administration of the government of the Jewish people.—“Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens; and they judged the people at all seasons.” Exodus xviii. 25, 26.—(3) “Hell-fire.” This expression strictly signifies in the language in which St. Matthew wrote “the fire in the valley of Hinnom.”—Close by Jerusalem, towards the South, was a deep ravine, wherein was Jophet—a place once notorious for the worship of Moloch, the Phœnician Idol, before which human beings were burnt alive.—This valley was a naturally-formed sewer to Jerusalem; in it fires were kept burning to consume the city refuse, which otherwise, from the absence of a powerful stream of water to carry it off, would tend to create pestilence. From the horrible and disgusting associations connected with this valley of Hinnom, its name was taken to denote the extreme penalty with which those will suffer who reach the fatal irremediable extreme in their disobedience to the Divine Laws. And such is the signification of the expression in this 22nd verse.—The gradation of offence which renders a man, and especially a member of the Church, obnoxious to these penalties is (1) anger against another—secret anger in the heart:—(2) the utterance of minor opprobrious expressions against another, as, for example, “Raca!”—contemptible!” “Worthless!” “Weak fool!” etc., to the disparagement of any man, who let his labours be ever so insignificant—if he has done what he could—is honoured of God as having fulfilled His will,—and therefore is not to be dishonoured by men without sin:—(3) the effort to attach to a brotherman the stigma of “Fool!” in the peculiar Scripture-sense of the term—i. e. “Reprobate,” “Impious,” “Infidel,” “Rebel against God,” etc.

Ver. 24. *Leave there thy gift before the altar.*] Our Lord's words were intended for the members of the Church founded by him, during all time. There was therefore to be in their assemblies for worship something

analogous to the altars in the Mosaic Temple-worship.—Hence has arisen the custom of sometimes calling the Lord's Table in a Christian Temple an Altar.—Among the Jews, an altar was sometimes called the Lord's Table.—“If I be a master where is my fear, saith the Lord of hosts unto you, O priests, that despise my name. And ye say, “Wherein have we despised thy name?—Ye offered polluted bread upon mine altar: and ye say wherein have we polluted thee? In that ye say, The Table of the Lord is contemptible.” Malachi i. 6, 7.

Ver. 25. *Agree with thine adversary.*] St. Paul also calls upon the members of the Church to settle disputes among themselves,—and not to appeal to the public Courts. “Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?” 1 Cor. vi. 1.—“Adversary” here properly means “creditor.”—For the administration of Justice—in small places there were courts of three,—in larger, courts of twenty-three,—and at Jerusalem, the Sanhedrim, which was the ultimate appeal.—By the expression “Judge” in this place, the Sanhedrim is supposed to be referred to. “Officer” denotes the person who executes the sentence of the court.—Besides the inculcation of the truth, that the members of the Christian Body ought to settle their disputes amicably, there is here, evidently from the connection of the words, implied the doctrine that reconciliation with brethren whom we have offended, and restitution to those whom we have wronged, ought to be earnestly desired and aimed at, while there is time for so doing.—Though the admonition will ever hold good, that Christians should desire to arrange difficulties with each other, without appeal to public Law,—yet it is not implied that it is sinful for members of the Church to settle disputes in Courts of Law now, because the theory of English Courts is, that they are Christian Tribunals.—St. Paul referred to Heathen Tribunals;—and he asked “Is it so, that there is not a wise man among you”—you, i. e., the members of the Church? 1 Cor. vi. 5.—According to the ancient constitution of England, as it was a few years ago, the

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Judges for the administration of Justice throughout the land were "wise men," members of the Church.

Ver. 28. *in his heart.*] Our Lord, throughout his teaching on the subject of the Commandments, strikes at the root of evil. The members of his Church must learn how to govern their interior spirit: it is on this that the Holy Spirit acts: to His secret, invisible influence they must really yield; otherwise no outward apparent conformity to any law of God will be of avail.—The public authorized teachers of the time of our Lord encouraged the idea that the Divine Laws were satisfied so long as men kept within their letter.—It is to remind us forever of our Lord's interpretations of the Divine Laws that the Church foudged by him causes the Commandments to be read to us in the Public Liturgy, and teaches us to pray that our hearts may be more and more inclined to keep them—i.e. according to the interpretations given to them by Christ our Lord.

Ver. 29. *If thy right eye offend thee, pluck it out.*] In reading this passage, stress should be laid on "right eye."—"If any propensity within thee tempt thee to go wrong—let it be even as much a part of thee, and, under legitimate circumstances, as justly to be defended by thee, as thy right eye—yet nevertheless crush it down.—That gift of the Holy Spirit which is within thee, gives thee the power to do this, and thy final salvation depends upon thy earnestly endeavouring to do this. By perseverance, the difficulty will vanish,—and a way of escape will be set before thee."—"Offend" here, and often in the New Testament, means "Cause to fall into a snare," "Cause to do what is wrong."—This is the correct primary signification of the word: its sense of "to displease" is secondary.—The *right* eye is mentioned because this eye was peculiarly needed by the ancient warriors in taking aim with the bow.

Ver. 31. *Whosoever shall put away his wife.*] One crying sin of the times when our Lord appeared on the earth was the frequent and frivolous dissolution of the marriage-tie.—Advantage was taken of a permission of

divorce in the Mosaic Law under certain circumstances—the letter of which was pleaded, but the real spirit of which was wholly violated.—Our Lord in the 31st and 32nd verses confines the permission of divorce among Christians within the ancient divinely-appointed limits.

Ver. 33. *Thou shalt not forswear thyself.*] The erroneous notion aimed at was—that so long as a solemn and formal oath by the name of God was observed, all other asseverations, short of using the Divine Name, might be indulged in with impunity; and if afterwards they were not heeded, the moral guilt was not great.

Ver. 34. *I say unto you, swear not at all.*] The thing prohibited is the use of frivolous but solemn-sounding asseverations in common conversation, approaching as nearly as possible to, without actually being, the real oath by the great Name of God.—The use of the great and solemn oath for the purpose for which it was originally instituted, is not forbidden,—but enjoined by our Lord. His prohibition—according to the real sense of the words used by St. Matthew is—"Swear not—use not solemn asseverations, universally—generally—commonly."—Hence the Church founded by our Lord instructs us that "a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment and truth." Article xxxix in the Book of Common Prayer.

Ver. 37. *Let your communication be, Yea, yea; Nay, nay.*] i.e. "Be simple and sincere in your language—and use not extravagant, hyperbolic expressions."

—*cometh of evil.*]—"proceeds from an evil principle within us—yea from that principle of false-representation of which Satan is the impersonation."

Ver. 38. *An eye for an eye.*] In cases of wrong committed by one man against another, the Mosaic Law had enjoined that exact compensation should be made,—but it was to be after investigation before the legal tribunals,—and in accordance with a judicial sentence—"as the judges determine" Exodus xxi. 22.—The abuse aimed at by

our Lord was an interpretation given in later times to this direction, tending to justify private revenge.

Ver. 39. *Resist not evil.*] The words used by St. Matthew really mean "Set not up evil against evil"—"Establish not one evil in return for another"—"Make not yourself evil because an evil man acts according to his nature towards you."

— *shall smite thee on thy right cheek, turn to him the other also.*] Precepts in the shape of proverbs are to be taken in their spirit and real meaning,—and not literally.—Our Lord here prepares the members of his Church for times when they would have to undergo persecution. He does not condemn the principle of just laws exacting just penalties; but he foresees that the day will come when unjust laws will exact unjust penalties from the members of his Church—nay, when they will have penalties inflicted upon them without law at all; and that they—being men—will consequently be tempted to retaliate upon their oppressors.—The members of the Church founded by our Lord are here however taught that they must endure many wrongs at the hands of their fellow-men—even as their Head and Founder had done—and leave redress to the Judge of all at the last great Day.

Ver. 40. *Sue thee at the law, and take away thy coat.*] A law intrinsically unjust may still be a law,—and therefore to be submitted to.

Ver. 41. *Compel thee to go a mile.*] A reference to a practice in despotic countries of obliging any one to transmit a public despatch a certain distance, either by going himself, or at his own expense sending on a messenger.

Ver. 42. *Give to him that asketh thee.*] Exactions under unjust laws, or under the prevalence of a tyranny without law, are referred to.

— *from him that would borrow of thee.*] Forced loans for public purposes, or alleged public purposes, such as despotic rulers or victorious generals are wont sometimes to exact—with little or no prospect or intention of repayment,—appear to be meant.—The members of the Church founded by our Lord are taught that the earthly possessions which

they have are really not of any great consequence to them:—that they can please their Master as fully without them as with them.

Ver. 43. *Thou shalt love thy neighbour, and hate thy enemy.*] The Jewish nation was to form no alliance with the Ammonites and Moabites, because these tribes had hired Balaam, son of Beor, to utter a curse against Israel, when they were journeying up from Egypt.—"Thou shalt not seek their peace or their prosperity all thy days for ever." Deut. xxiii. 6.—This direction against these tribes was laid hold of in after times to stir up a savage hostility universally against nations not of Jewish blood.—It is this abuse of the precept that our Lord sets himself against.—The Christian Body, even when oppressed and execrated, were not to cherish feelings of ill-will against their fellow-men,—but were to try to do their utmost for the good of those from whom they suffered wrong.

Ver. 45. *Ye may be the children of your Father which is in heaven.*] i. e. "Manifestly, by your conduct."—By virtue of our being members of the Church founded by our Lord, we are already "members of Christ, children of God;"—but by the exhibition of a real good-will towards persecutors, we shew forth visible traits of that likeness unto God, which He intended all the members of the Church to possess.

Ver. 46. *Do not even the publicans the same.*] The publicans are here spoken of in the popular Jewish way, as being a class whose morals were exceedingly depraved. Yet even these would exhibit good will and complaisance towards each other.—The members of the Body instituted by our Lord must do more than this:—they must feel and shew good will and complaisance towards those that belong not to that Body—towards those that speak evil of and do wrong to that Body.

Ver. 48. *Be ye therefore perfect.*] "Aim at complete goodness."—The Holy Spirit, who is within us, enables us to do this—enables one to do so in one degree, and another in another. "Perfect" must be taken in the Scripture-sense of the term—as denoting the being conformed to Christian rule and law as closely as we each, according to our several opportunities and capacities, can be.

POETRY.

[Selected.]

STANZAS FOR THE TIMES.

SUGGESTED BY THE THIRD JUBILEE OF THE SOCIETY
FOR THE PROPAGATION OF THE GOSPEL IN
FOREIGN PARTS, JUNE, 16, 1851.

WHAT ? when we pour the mighty shout
Of Jubilee from pole to pole,
To give one wretched traitorous doubt
A lodgment in thy English soul ?

The joy that fills each brother's breast
Peals o'er the broad Atlantic tide ;
The East comes forth to kiss the West :
The globe is spann'd from side to side.

And wilt thou—on a day like *this*,—
Be fill'd with aught but rapture high ?
Bright foretaste of that better bliss
Too long delay'd beneath the sky,

When Peace, and Love, and saintly Mirth,
The portion of mankind shall be ;
And Truth shall cover all the earth,
As waters fill the hollow sea ?

Not so ! be far from thee the ways
Of those whom love might mourn the more,
Could she but soften blame with praise,
And less their heavy sin abhor :

The men who spake a thousand things
Of Unity, and Patience, *then* :
The blessing which submission brings,
The bliss in store for quiet men.

Themselves the first to cast aside
That Patience,—and to preach Despair !
Slaves of a poor and paltry pride,
Who once were men of peace and prayer.

Teachers of—Oh, they know not what !
A vile invention of their own :
Their vows despised—their faith forgot—
Their flocks left on the waste alone.

While they—less happy than they seem—
With words, like very swords, are fain
To rend the robe without a seam—
Aye, human hearts to rend in twain !

Rise from your graves, ye shrouded dead !
Wake up—and let us hear ye say
The stern strong things ye would have said
Did you but walk the earth to-day.

Tell us if e'er in ancient time
Ye heard it said, as we do now,
That every soul in every clime
Beneath the yoke of Rome should bow :—

That Bishops, who can trace their line
Backward for thrice five hundred years—
And gifts and graces all Divine,
Should challenge doubts and foster fears :—

That ritual old and order high
Are ground for captious cold complaints :
And Oh, to hear you make reply—
Apostles ! Martyrs Heroes ! Saints !

Ye, too,—I would we had you back,
If 'twere but for a single year,
Ye holy men, who found " no lack,"
Although ye " gather'd " only here.

Oh that your gallant glorious band
The progress of the fray could trace,
And that yourselves could take your stand
With those weak brothers face to face.

Wise Hooker, and grave Pearson thou !
And Bull, who wields a sword-like pen ;
And Butler, with the thoughtful brow ;
And martyr'd Laud, and tuneful Ken ;

Leighton, whose very name is praise ;
And Andrewes, meekest, holiest one ;
And Taylor, with his wealth of phrase ;
And English-hearted Sanderson.

For ye were men to live and die
For that dear Church ye found at home ;
To fight her battles, and to cry
With dying lips—" No peace with Rome !"

Friends—kinsmen—brothers—in the fray,
Be ye prepared like rocks to stand !
The night is passing fast away—
The dawn is very nigh at hand—

But till it breaks o'er rock and hill
The Angels' eyes are fix'd on you.
'Twere treason to be standing still
While so much work remains to do.

Then up ! and quit you all like men—
Forget the things you leave behind ;
Look upward and look onward—then
Give tears and terror to the wind.

Yea—though ye hear the heavy tramp
Of armies like the knell of Fate ;
Though craven hearts are in the camp,
Though foes are battering at the gate,

What matters ? know ye not that HE—
Through darksome night and morning dim—
Is with us—will for ever be !
And none can fail who fight for HIM ?

And oh, misguided men ! 'tis time
Ye too should cast this dream aside ;
Repentance still may cover crime,
While Pity's gate stands open wide.

Return, like sad repenting sons,
To claim the love ye shared of old ;
Be but the over anxious ones
Whom Zeal made once o'er-leap the fold.

And in your Mother's sweet love find
The only cure for every care ;
Your hopes the sport of every wind,
Till once more anchor'd firmly there !

MISSIONARY INTELLIGENCE.

THE MERIAH SACRIFICES.

We insert a private letter, says the *Colonial Church Chronicle*, which has been kindly forwarded to us on this interesting subject. Little is known about it in England, though it has attracted much notice, not only in the presidency of Madras, but throughout India.

"Hurreeporam, April 12.

"MY DEAR —, In my last letter I promised to give you some account of the Khonds and the Meriah sacrifices, so I here give you what information I have been able to collect.

"The existence of this people was not known before the late war in Goomsoor, in 1836, when they joined the rebels against our troops. There is no exact boundary to their country, as they are scattered about through a large part of India—in Goomsoor, Kalahundi, Jeypoor, Gundiana, &c., and, in fact, it is not known yet how far the Meriah sacrifices my extend. These people confine themselves, generally, to the mountains, or the plains adjoining. The plains are inhabited by a totally different race—the Obreecs. The Khond country is one dense forest jungle, the mountains being covered with trees up to the very tops. They clear just enough ground round their villages to cultivate their rice. Their villages are very numerous, though difficult to be found in the thick jungle. The hills consist of great masses of granite in a state of decomposition. There are several fine rivers and mountain streams, but in some places we could only get water to drink from the stagnant pools at the bottom of the valleys. The land is exceedingly fertile, and yields abundant crops of rice, &c.

"The Khonds are supposed to be the aborigines of India, who have been driven to these mountain fastnesses by successive invasions. Here they remained unsubdued until the English found out their retreat and scaled their mountains. They are at constant war with each other, and with the people of the adjacent plains. The most trifling things bring on a war. In one place we passed through, the people had been fighting with the inhabitants of another district for two years, all on account of a man having drawn toddy from a tree which did not belong to him. But in this time only one man on one side and three on the other had been killed. The warfare does not consist in close combat, but in waylaying in the mountain passes with bows and arrows. Their customs oblige them to get man for man, so until this is accomplished, the war continues. The fair sex is also a cause of innumerable squabbles. Every man is armed with a battle-axe, of a different shape, and a blow from one of them would not be very pleasant. The blade is of steel, the

men, oiled all over, and wear their hair in a large knot over the forehead. With a piece of red cloth round this top-knot a Khond will strut about with all the air of a Bond-street dandy. They will not submit to any kind of servitude, nor engage in manufactures. They maintain weavers, who make the few clothes they wear. These weavers are Hindoos, great rascals, who steal children for their sacrifices. The Khonds are in a state of great poverty, which is principally caused by these sacrifices; they will sometimes give as much as 300 rupees—that is to say, in kine—for a victim. Their principal deities are the goddess of the earth and the goddess of light. It is to propitiate the former that these sacrifices are held. The goddess of light is supposed to be a more beneficent deity, but of small power. The Meriahs are purchased from the plains or stolen by the weavers. When they cannot get another victim, they will sacrifice one of their own people. The Meriahs are kept in the villages often for many years, and treated with so much kindness, that although they know the purpose for which they are kept, they remain indifferent to their fate, and are kept in ignorance when it may occur. They sacrifice people of both sexes, and all ages, and I believe several sacrifices are held in each village every year, about the time of cutting the grain. They suppose that without these sacrifices they would get no crops. It is necessary that the victim should be a willing victim. For this purpose the Meriahs are frequently stupefied with opium, and sometimes their limbs are broken to show their own willingness, their throats being gagged to prevent their cries. Their victim is laid on a pile of stakes. At this time the people are generally greatly excited with arrack. The priest, after chanting some infernal songs dashes his knife into his victim and cuts out a piece of flesh, and then all rush frantically forward and tear the wretched victim into shreds. The man who gets the first bit is considered very fortunate, but he is liable to be sacrificed in case of a dearth of victims.—The pieces of flesh are then buried in the fields. The nature of the sacrifice differs in different districts. In one place we went to this year, the victim is tied to a tree and beaten on the head with sticks till dead, the front of the chest is then removed and the lungs taken out and cut up into small pieces, which they bury in their houses. This is for the purpose of warding off sickness, which they confess it does not do. In some places they are beaten to death on the back of the neck, in others, on the head with bangles, heavy ornaments they wear on their arms, and if death does not follow this treatment, are strangled with a split bamboo.

"In consequence of the constant feuds existing among this people, it is not difficult to get information as to where the Meriahs are, for one hostile party is always glad to tell tales of the other, so that immediate information would be obtained of any sacrifice that occurred. A

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SELECTED ARTICLES.

STORIES ILLUSTRATIVE OF OUR DUTY TO GOD.

A SUNDAY AT DEEPWELL.

A STORY ON THE FOURTH COMMANDMENT.

"Remember that thou keep holy the Sabbath day."
 "To serve him truly all the days of my life."

I dare say you remember, in the last story that it was settled that Jane, and Mary, and James Brown should go and spend the following Sunday with their uncle at Deepwell. Their father bade them ask leave to be absent from school for that day. They had always been very regular in attending; in fact, they had never missed a Sunday before, except when illness had prevented them. On this occasion, therefore, when they told what they were going to do, they soon obtained leave; but they were warned, before they went, to "remember to keep holy the Sabbath* day."

It was very necessary to remind them of this, because children, and grown-up persons sometimes, seem to think, that if ever they go from home on Sunday, or have any friends to see them, they may spend the Lord's day very differently from the way they usually would; as if God might be forgotten, because they were to be entertained. We must, however, keep it holy wherever we are, and whomever we are with; and this story will perhaps help to remind you of some of the ways in which it may be kept holy, and some of the things Sunday should make us think about.

Mary, and Jane, and James were up early on Sunday morning, and were much delighted at the thought of going. When they had eaten breakfast, their father cut them each another slice of bread, and said, "I dare say the walk will make you hungry, so you may take this, and eat it as you go along."

They set off about half-past eight: there had been a thick mist early in the morning, but it had now quite rolled away, and the sun was shining bright and cheerful. It seemed as if they were likely to have a fine warm summer's day; but there was a pleasant breeze, and the ground was so moist with the dew, that the grass and the trees seemed fresh and beautiful.

"How still and quiet every thing is!" said Mary, soon after they had left the village.

"Of course," said Jane, "don't you know it is Sunday."

"It really does seem like Sunday," said Mary; "there is no hammering and knocking, or mills going, or men

* "The Sabbath," in the Bible, means the festival of Sunday, observed by the Jews, with whose particular rites we have nothing to do. As used by our Church, in this Commandment, it is applied to the Lord's day, on which day we fulfil God's general precept, to set apart one day in seven to His service.

handle generally of wood. They are, generally well-made local force is also employed in the agency, consisting of men enlisted from the villages of the plains, who must thus necessarily hear of any sacrifices, while at the same time it induces the villagers of the plains to assist the government. In the agency are also some men who were formerly Meriahs, well acquainted with the Khonds, their country, and language. When, by these means, information is received of Meriahs being in a village, an order is sent to surrender them; if this is refused, a party of Sepoys, or Seboundees, (the local force, of which I wrote just now,) is despatched, who rush in by night, seize any man whom they find about, and make him show where they are; they are then carried off, and marched down to Russell Kondah. So determined are they to sacrifice, that on one occasion, this year, a woman having been rescued at the very moment she was going to be sacrificed, they immediately afterwards took an old priest, a Khond, and sacrificed him, as they said he was too old to be of any use.

"Proclamations have been issued, declaring that in future the sacrificers will be treated as murderers, while the protection of the government is given to those districts where the practice is discontinued.

"We have been this year over a large extent of country—into places which have not been hitherto explored.—This year more than 600 Meriahs were rescued; they are sent down to Russell Kondah and the neighbourhood, where they are established in villages; the children are sent off to the schools, while the adults are set up in life. The expense of the agency to government is enormous, but they are determined to put down the sacrificers.—The last two or three years the agency has been very successful.

"Our men suffered severely during the last month (March) from fever; it was a melancholy sight to see so many lying by the road side unable to march on. It is a hard service for them, independent of the climate. Since their return to Berhampore two or three have died of cholera, which is prevailing in that town. Not a man in the camp escaped the fever. All our officers have been ill, some have gone away on sick-leave. We left the Agur about twenty miles from Russell Kondah, at a place called Scindah, where the practice of infanticide prevails, but before we got to Russell Kondah he came down in his palanquin, ill with fever. I had two or three attacks of it, and had a return of it at Berhampore, where the 18th Regiment is now stationed, and where I stayed some days with the doctor of the Regiment. Fortunately, after the attack is gone off I do not feel much the weaker of it, though wretched enough while it is on. I am now on my way down to Vizagapatam to join head quarters."

hallowing; and there are the horses feeding quietly in the field that were hard at work drawing the hay all last week. How pleasant it is, Jane!"

The only thing they heard was the singing of a bird: they stopped a moment to look for it; and, as far as they could see up in the clear sky, there was the little lark whose singing they heard, and, though so far off, it seemed still rising higher and higher as it sung, till it was almost out of sight. Presently the bells began to chime at Deepwell: the sound came softly through the air, and sometimes, when the wind was down, they could hardly hear them at all; and then again, when the wind blew, the sound seemed as if it came from somewhere close at hand. "That is still more like Sunday," said Jane; the bells are beginning to chime for church, and I am sure our uncle will take us with him." So they felt very happy, and went on briskly, the air seemed so light and pure.

And walking on for some distance, they came up to an old man and child, who were sitting down on a heap of stones by the road-side. "Can you help an old man," he said, "my little children? We were obliged to come away without any thing to eat, from the place where we slept last night. The people did give something to my child here, but we are now both nearly famished."

It came into the minds of all the three children at once, to give the bread they had brought with them. James had nearly eaten his piece, but he gave what he had left; and the two little girls gave all their pieces, which they had not even tasted. This seemed to make them happier, and they thought they should not mind being hungry a little, if the poor old man and his child were saved from pining for want of food.

When they reached Deepwell they had plenty of time to rest themselves before they went to church. They found their uncle sitting down reading; and they told him how pleasant the walk had been, and how cheerful and bright every thing was. "It is a beautiful Sunday morning, children," said their uncle, "and I have been thinking that it is just such a morning as ought to remind us that this day must be a holy day of rest. If it were not for sin in the world, it would be exactly like the morning when God rested from all his works. There was a mist then that went up and watered the whole land of Eden; and we have had a mist, and it has made every thing look as fresh as if it was just come from the Creator's hands. Every thing is so calm, and beautiful, and bright, that we might imagine God had only just said, 'Behold, it is very good.'"

The children then found, and read a few verses in the 1st and 2d chapters in Genesis about the creation; and then their uncle bade James repeat the fourth Commandment, which says, "Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the sabbath of the Lord thy God;" and gives us this as the reason,—because "God resteth the seventh day, and hallowed it."

The bells now reminded them that it was church-time. James went to meet his cousin as he came out from school, because he was to go with him, and sit with the boys at church. The two girls went with their uncle, and as they were quite early, they walked round the outside of the church, and looked at the windows and the tower, and read some of the grave stones. Soon the people began to come together—the young and old, the rich and the poor; and as they were going in themselves, they saw the poor old man and his child, whom they had helped on the road, and he gave them a blessing as they passed him; and they remembered that one God had made them all. They took their seats quietly, and presently the organ was played softly, and then service began. Their uncle had reminded them not to be looking about them, although it was a new place; so they tried to be very attentive. It was a little strange to them being in a new church, but they found the prayers were the same as they had been used to, and thus they seemed at home with every part.—There was chanting in the psalms, and very sweet singing, and the prayers and praises were all addressed to Him who made all the world, and rested on the seventh day.—(Eccles. xii. 1.)

As they came from church, the clergyman passed them; he knew Richard Brown well, and he said, as he passed, "Well, Richard, you don't forget, I see, that the strangers within your gates must keep the day holy as well as you."

The children were very glad to see their cousin, and to talk with him; they soon got dinner over, and they ran out with him to amuse themselves in the garden. His father, however, would not keep him away from school, and when he was gone, they went into the house again, and sat down by their uncle. "Is there not something else Sunday should remind us of," said he to them when they came in, "beside the first sabbath when God finished the creation?"

"Christ's rising from the grave," said Mary. "Very good," said Richard Brown; "and for that very reason we as Christians keep holy the first day of the week, as the apostles did. (St. John xx. 19, 26; Acts xx. 7.)—Christ rose, you know, on the first day,—the day on which God, at the beginning of our world, created the beautiful light. And now, do you recollect whether the Jews, too, kept any other event on their sabbath, beside the first sabbath of the creation?"

They none of them could tell, so Richard Brown told them to look for the 5th chapter of Deuteronomy. There they found the Ten Commandments, nearly word for word as they are in Exodus; but in the fourth Commandment it says, "and remember that thou wast a servant in the land of Egypt; and that the Lord thy God brought thee out with a mighty and stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day."

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was church-time. He went out from school, with the boys at the tower, and as they came outside of the tower, and the people began to sing, rich and the poor; they saw the poor helped on the road, passed him; and they all. They were organ was playing, their uncle had remembered them, although it was very attentive. It was a new church, but as they had been with every part.—very sweet singing, addressed to Him who on the seventh day.—

A clergyman passed and he said, as he met, I see, that the people on the day holy as

their cousin, and to the tower, and they ran to the garden. His way from school, to the house again, were not something new to them when God finished

and Mary. "Very good, for that very reason of the week, as Acts xx. 7.)—the day on which He created the beautiful earth, the Jews, too, beside the first sabbath."

Richard Brown told them of theonomy. There was an early word for word with the Commandment that a servant in the house. God brought thee into the world; therefore the Sabbath day."

"They were brought out of Egypt," said Richard Brown, "on the seventh day of the week, and their Sabbath, on the seventh day, reminded them of their deliverance from slavery there. Christ rose for our deliverance on the first day of the week, to remind us of our deliverance from the slavery of sin. We must think much on God's great love and mercy in saving us; and earnestly seek his help, that, as Christ died and rose again, so we also may walk in newness of life."

They then looked out the places in the Prayer-book for their uncle, to be ready for church, the psalms and the collect, as they had done in the morning. While they were doing this, and talking about the service, Jane said, "It's all the same, uncle, as we have it at our Church, from beginning to end, except the beautiful chanting; we might as well have brought our own Prayer-books."

"Did you expect to find it different?" said Richard Brown.

"I did not think about it, one way or the other," said Jane, laughing, "till I found this morning that it was just what we should have heard if we had been at home."

"Does it not seem right it should be so?" said Richard, "We have one God, one faith, one baptism, one risen Saviour, who founded one Church,—and so let us have one service. Christ founded one Church, did he not, for the whole world?"

"Yes," said Jane, "I believe in one holy catholic Church."

"We belong to that one Church," said Richard, "if we belong to that society which was begun in the apostles' and which has continued unbroken to this day, and one way we show this is, by having one form of worship.—The Church cannot all meet together in one place, and show that they are one in that way, but they can keep to the same service, and use the same words; and God, who is everywhere, can see and hear them, as if they were all together."

I do not know that Jane quite understood all her uncle meant, though he tried to say it as plain as he could; but Mary said, "Uncle, I know what you mean. If we are Christians, we ought to belong to Christ's one Church; and if we are united in Christ's Church, we should try and seem as much like one people as we can, though we are all over the world."

"Then, uncle," said Jane, "it is just like Mary and me. Mary is my sister, and every one can see we belong to one family, because we are dressed just the same. I like to look the same as Mary, because I love her. We have got bonnets just alike, and blue strings to them, just alike. Nobody could tell them apart but ourselves." She went on, telling more about the bonnets, till her uncle said, "Come, you must put on these bonnets of yours, and get ready for church; you must be quick, or we shall not be in time."

They then went to church; and when they came to the thanksgiving, where it says, "We thank thee for our creation . . . but above all for the redemption of the world, by our Lord Jesus Christ," they thought of what their uncle had been saying; for they remembered, that Sunday should remind us of these two things—that the Creator of the world is our God, and Christ, who rose from the grave, our Saviour.

We must now go on to mention something more about the old man and the child. They were returning from church when they again saw them, and Mary told her uncle about their having met them in the morning; so Richard Brown, thinking they must be in want, went to the old man, and told him to follow him to his house, and he would give him some of the victuals they had left at dinner. In the way, the old man told them something about his history. "I was once," he said, "very well off, but I had an unruly son," and the old man could not help a few tears rolling down his aged cheek as he spoke; "he is in prison now for stealing, and I have been many miles to see him; and here is his little boy, whom I am taking home with me, to take care of, till his father comes out. I need not tell you," he said, "about his crime and his trial, but I will tell you what led to his crime. He was very well brought up, but when he went from home, finding himself free to do as he pleased on Sundays, he got into the habit of making it a day of idleness. He sees now that all his troubles began in that. He told, himself, that he thought if it was to be a day of rest, it must be a day of idleness; and, so without ever thinking that there were right duties for Sundays as well as for other days, he used to do nothing but saunter about the fields with idle fellows, or spend the evening with them at the public house. He soon got to be an idle, worthless fellow; he was known as fond of swearing and drinking, and at last he robbed his master, who had always treated him with the greatest kindness. 'I hope,' he said, 'his present punishment will stop him in his wicked course.'"

When the old man was gone, Richard Brown said, "There is something for us to remember—the day of rest must not be a day of idleness."

It was soon after this time for the children to be going home. Their cousin went with them a great part of the way, and they had a very pleasant walk in the still cool evening. They watched the sun as it sunk lower and lower in a beautiful streaked crimson sky, and when they had reached their home, it was just gone down behind the hills. Their father and mother were in the garden, sitting on a seat which had been put up there, under the elder-tree. They told them all they had done, and they repeated also a good deal of what their uncle had told them about Sunday being to remind us of our great Creator, and of Christ's rising from the grave for our redemption.

"Very good," said their father; "and there is one

thing beside which Sunday may make us think upon. It may remind us of the eternal rest of heaven, which we shall enter into when our working days of life's short week are ended. Look at that beautiful bright sky. On this quiet evening they may make us think of heaven. Here we must labour, and do all that we have to do—there we may keep holy an eternal day of joyfulness and praise.”—They went into their cottage, and their father said, “Now I will find you some verses to sing before you go to bed.” The verses which they sung were these :—

“Thine earthly sabbaths, Lord, we love,
But there's a nobler rest above ;
Oh, may our souls that rest attain,
For ever free from sin and pain.

“In that blest kingdom we shall be
From every mortal trouble free ;
No sighs shall mingle with the songs
Resounding from immortal tongues.

“No vexing thoughts ; no raging foes ;
No cares shall break the blest repose ;
No setting sun—no waning moon,
But cloudless, calm, eternal noon.”

This is the history of the way in which this Sunday was spent ; and let all little children (and young persons) who read this, remember that Sunday should make us think about three things :—

God's resting from his work ;
Christ's rising from the grave ; and
The eternal rest of heaven.

And let them remember, that the right way in which Sunday may be kept holy, as the commandment requires, is—

By resting from our labour ;
By the praise and worship of God ;
By showing kindness and bounty whenever it lies in our power.

The children and their uncle, we may hope, keep the day holy ; for they did these things. They rested from their labours ; they did not neglect the public worship and praise of God ; and they showed much kindness towards the poor old man and his little boy whom they met on the road. We cannot see what passed within them, but we may hope, too, they had grateful, thankful hearts, and that their thoughts were sometimes upon eternal things ; and that they tried to learn God's holy will, and really prayed for his grace to help them to keep it. If thus they spent these sacred hours, then all through the week, while they attended diligently to their own duties, labouring, and doing all they had to do, God's blessing would be with them ; and, having hallowed his day, they would be better able to serve him truly all the days of their life.

“REDEEM THE TIME.”

A CHURCHMAN'S THOUGHTS.

ABOUT MY SERVANT.

I often ask myself why has God given me a higher place than any others in the world ? why am I master instead of a servant ? and then I think that my influence, or ex-

ample, or advice must either do harm or good to others, must either hinder or forward the cause of truth and righteousness in the world. Surely, then, it is a serious thing to have any one about me who is looking to me for countenance, or example, or advice. I see at least this in others, I ought to know it in my own case, that if I am unfaithful to my great Master, my servant will be ungrateful to me : if I am passionate, he will be disrespectful or cherish malice : if I am hard and unfeeling, he will be dishonest and careless of my interest. If I use my servant as a mere instrument of my gains, he will seek to get all he can from me by improper means. God has given me servants, and, I am answerable to God for them. I will seek for grace to be a Christian master indeed, kind, considerate, long-suffering, gentle, and firm ; trying to lead my servants to be servants of Christ, remembering that they are heirs together with me of the grace of life, and that in the eyes of One above all are equally dear, equally redeemed at the same costly price.

ABOUT GIVING.

Surely, if I am a Christian, I have known, by my own experience, the meaning of those words, “It is more blessed to give than to receive.” But unless I regularly every week, or every month, put by something, however small, I shall not be able to do my duty as a Christian, and a Churchman. I am sure there is always something in which I can deny myself, and have wherewith to give : and this moreover is the best way of giving, for I do not like to “offer unto my God that which doth cost me nothing.” How many good works are there in which, as a Churchman, I wish to have a part. I know that a poor man who gives his penny according to his means, has as great a share in promoting God's glory in the world, as the rich man who gives his pound. Are there not Christians distressed and wretched to be relieved ? are there not schools to be built ? children to be taught ? churches to be erected ? the word of God to be made known ? Missionaries to be sent out ? the heathen to be converted ? and surely it is a great privilege, that, whether poor or rich, by giving according to my means, I may have a share in all these glorious works, may become a fellow-worker with God, an earthly instrument of advancing Christ's kingdom, and may help in sowing truth, righteousness, and love through the wilderness of this sinful world. Yea, I will remember those words, “As every one hath received the gift, even so minister the same, as good stewards of God's manifold grace.”

ABOUT SORROW, SICKNESS, AND DEATH.

My Saviour has told me, that in this world I must have tribulation ; when it comes therefore, it is not “as though any hard or strange thing happened to me.” Trouble is to me the sign of God's love to my soul ; “for whom He loveth He chasteneth.” But trouble brought upon me by my own fault, is hard indeed to bear ; against this trouble

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I strive with all my power. Neither, so far as God helps me, will I be burdensome to others, even in sickness. I subscribe to some Provident Society while I am in health, that I may have the means of support for my family, when I can no longer work for them. But chiefly I remember concerning sickness, that it is one of God's ways for blessing my soul. It is not only when I am going to die, that I send for the Clergyman, but whenever I am confined by sickness, and want spiritual counsel. He, I know, will speak to me about my soul, and sin, and the next world. He will explain to me God's word, and pray with me to my Saviour in heaven. I think trouble and sickness a time for humbling myself for my past life, and therefore then I try to remember every sin I have committed against God, my neighbour, or my own soul. I try to know the worst concerning myself; to see myself just as God sees me, and knows me: for I am sure if I cannot by self-examination probe the wound which sin has made, even the medicine of the Gospel will not cure my soul's disease. But in my sickness I am not alone: I believe in the Communion of Saints. It is true I cannot get to church, but I request of my Clergyman that I may have the benefit of my brethren's prayers in the congregation, and then, as I am lying in pain on my bed, it is a support to me to think that God will hear the prayers of the righteous, will give me patience and comfort in my illness, or even raise me up again to live better than I have done; at least I know it was intended by the Church that all her members, when kept at home by sickness, should, though absent, have an interest in the prayers of the congregation; and that, when restored to health, they should return thanks in God's house for his mercies to them.

But it is not only in sickness that I like to have the prayers of the people going up to heaven for me. There are many other troubles which God sends upon his children—troubles in my family, troubles in my business, troubles in my soul: and though I know all are sent by God, all are calls to me to withdraw my affections from this world, all are to prove my patience and submission to God; yet in all things I often desire to be especially remembered by others in their prayers. "If I have erred," and desire to be "brought back into the way of truth; if I am "weak-hearted," and need "comfort;" if I have "fallen" into sin, and pray to be "raised up" again; if I am "desolate" and "widowed" and need earthly friends; if I am in danger, necessity, or irribulation; in short, short, if I am "in any ways afflicted or distress in mind, body or condition," it is a comfort to me to be remembered in those parts of the prayers at church, where such persons are particularly prayed for. In all these things, however, I try to remember the words of Christ concerning affliction: "Every branch" in Me "that beareth fruit, my Father purgeth it, that it may bring forth more fruit."

But there is not only a time of tribulation, there is the

hour of death. When this shall approach, my great desire will be to witness to God's faithfulness and truth before I depart. I will then call my wife and children every day to my bed-side, to tell them in whom I have believed, to assure them that Jesus Christ is the same yesterday, to-day, and for ever." I will warn them each against their particular sins and temptations, and urge them to make God their friend by daily doing his will. If I have wronged any one in business, I will send for him to make restitution according to my power, to ask his forgiveness, and to request his prayers for me. If I have wronged any one in his soul by leading him astray, I will send to him that I may implore him to repent and turn to the paths of God and of peace. I will endeavour to provide in the best way I can for my family, asking my most religious friends to be guardians to my children when I am gone, according to their ability; and if I have any property, leaving it by will in the best way I can, lest there should be dispute or bad feeling occasioned by my neglect.

My great comfort, however, in dying, is the comfort I receive from God's word, and communion with Him in prayer. I constantly ask to have the assistance of my Minister in reading and praying; and having been often at the Holy Communion in church, I desire to have this privilege in my last days also, even though it be in a cottage and a bed-room. I do not look upon this as any charm to make me sure of heaven—no, but I desire especially, now my body is sinking, and my spirits low, and my faith weak, to remember my Saviour, to have the means of union with Him again presented to my soul.

And thus after this Sacrament, with my humility deepened, with my faith quickened, with my charity increased by Christ himself, I am content to fall asleep in Jesus. "Lord, now lettest Thou thy servant depart in peace, for mine eyes have seen thy salvation."

THE RABBINICAL JEWESS.

In Dr. McCaul's "Sketches of Judaism and the Jews," there is a chapter entitled "The social and religious condition of the Rabbinic Jewess." In this is shewn, from authentic sources, that her condition, both as a member of society and a candidate for eternity, is truly pitiable. The description given is that of the Jewish females in Poland generally, and in the East. "The power of Christian example in London, in Germany and Warsaw, or the direct influence of the government, has led to the establishment of schools; they are not the natural offspring of Judaism, and therefore where it still reigns, schools are not to be found. Very many of the Jewish female children do not learn to read at all. Those that do learn are not taught by one of their own sex, but by a melammed, or rabbi, or a tutor

"The spirit of Rabbinism degrades womankind, and

does not suffer her to exercise the faculties which God has given. It teaches that to study the law of God is no part of a woman's duty, and that to teach his daughters the word of God is no part of a father's obligation. 'Women and slaves are exempt from the study of the law.' 'A woman who learns the law has a reward, but it is not equal to the reward which the man has, *because she is not commanded to do so*. But though the woman has a reward, the wise men have commanded that no man should teach his daughter the law, for this reason, that the greater number of women have not a mind fitted for study, but pervert the words of the law on account of the poverty of their intellect. 'Every one who teaches his daughter the law, is considered as guilty as if he taught her transgression. But this applies to the *oral* law. As to the written law, if he has taught her, he is not to be considered as having taught her transgression.' The Jews thank God every morning, in their public prayers, that he has not made them either a heathen, a slave, or a woman!

"One very important part of a Jewess's religious duties is to visit the burial-ground and pray over the graves. One of her books of devotion contains prayers to be said over the grave of a rabbi, a father, a mother, paternal and maternal grandfather, adult children and infants, a brother, a sister, husband, wife, friends, acquaintances, &c. We give one of these prayers as a specimen.

"PRAYER TO BE SAID OVER THE GRAVE OF A PATERNAL GRANDFATHER.

"Peace be upon thee, my father's father. In peace may thy bones rest in this world, and thy soul in the other world. Mayest thou ascend to the high heavens under the wings of God. To day I went forth and to-day am I come to the place where thou art laid, thou that wert in our family a godly lord, and the best amongst us. Thou hast been a pleasant branch in our family. Thou didst watch over us in thy life, and now thou shalt serve again in thy death, and be our intercessor before God, a good messenger and a good advocate in the midst of our brethren. Order my prayer aright before the Almighty God, that he may make an end of long-continued wrath, and not destroy us from the world * * * * *

"Command the holy angels to watch over us from this time forth for ever. Give me children, and sons-in-law, who will be learned men, that our eyes may be enlightened and that our eyes may see Jerusalem and Zion the habitation of palaces. And mayest thou rest and arise in the resurrection of the dead, to enjoy the pleasures of the world to come, and of Leviathan and other delights. Amen."

A very remarkable instance of the belief of the Polish Jewess in the efficacy of prayers to the dead occurred very recently. The Jewess of whom it is related has a Christian husband; but this has in no degree lessened her prejudices against Christianity, and she retains, as the following

statement from one of our missionaries shews, her profession of "the Jews' religion:"—

"This evening a gentleman was with me, from whom I learnt that Mrs. — is seriously thinking of bringing back her husband now in England to Judaism. Her bitter feelings against the Christian faith, have been apparent for some time; but I had hardly thought her to be so superstitious as she really is. Last week an old Jew died here, who in his former years had been a rabbi, and was reported to be a great Zaddik (righteous man, i. e., pharisee). As the Jews put all their confidence in such men, she had wished to give him, before his death, a letter to her father-in-law, that on his arrival in the other world he might deliver it to him. This letter was to contain a statement of his son, her husband, having embraced the Christian religion, and a humble petition that he, i. e., the father, would use his influence and authority to bring back his son to Judaism. One thing, however, prevented her putting this plan into execution, and that was, that the said rabbi, who was to carry the letter, and her father-in-law, had lived in great enmity with each other; she therefore feared that he would not deliver her petition to her father-in-law, and thus abstained from what she considered to be the most eligible mode of proceeding.

"But she has now another plan, which is, to go to the grave of her father-in-law, and with a great variety of superstitious ceremonies, to implore his interference on behalf of his baptized son. It is, however, known that her father-in-law, before he died, ordered among other things, that no female should ever tread upon his grave, except (I think) his own daughter; and as it is doubtful whether she, as a daughter-in-law, might not perhaps be included in the privilege, she will undergo particular bathings, and then go to the grave, hoping to meet a willing ear, more especially at the time of the year when the Jews go to the graves of their relations and famous rabbies.

"Mrs. — is no doubt encouraged in her plan by the circumstance of her having some time ago, when one of her children was ill, made use of similar means; for as her child was restored, she ascribes its recovery to her superstitious practices."

Who can read such statements, and not pity the daughters of Israel? "In life," in many parts of the world, "they rank with slaves and children. Death is held up to them as an object of terror, and after death their utmost hope is, that the wanderings of their souls may not be protracted, and that the fires of hell may prepare them for Paradise, one of the joys of which is to feast upon salted Leviathan."

Ought we not to pray and to exert ourselves to the utmost, that light and truth may go forth and visit those dark dwellings, where error and superstition and unhappiness so fearfully reign?

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ness of the Lord who has cast their lot in a happier land, and who has taught them the blessed truth, that in Christ Jesus there is no difference, that male and female, bond and free, Jew and Gentiles, are all one, if believers in Him. How can they give stronger proofs of a thankful heart for God's great goodness to ourselves, in granting them all the mercies which flow through Christian mothers, than by seeking in all right ways to bless and save these daughters of Israel?

SOME FIRST FRUITS OF MISSIONARY LABOUR IN CHINA.

The other case of baptism, writes Bishop Boone, (after mentioning the baptism of a European merchant,) was one of peculiar interest to all the members of the Mission. It was of Kway Chung, a little boy belonging to our school, who was one of the very first taken under our care. Ill health had for some time laid him aside from his studies, and he began himself to realize the approach of the last enemy, when he requested to be baptized. I have never enjoyed a higher gratification than the examination afforded. But a short time before he was an uninstructed heathen. I found him now radiant with the hopes of the Gospel. His answers evinced a complete understanding of the plain fundamental truths of the Gospel taught in the Creed, and it was specially observable that his faith had laid strong hold on Christ as the friend of sinners. Being observed one day by Miss Jones (whilst sitting quiet and no man speaking to him) to smile, she asked him why he smiled. He answered with the sweetest composure, and with all the enchanting simplicity of a child-like faith, "I was thinking how delightful it would be to be with Jesus, after I am dead." He seemed to have no more doubt that the good Jesus, who came to save sinners, would save his soul, than he had of any fact whatsoever which our senses teach us. A more beautiful and affecting instance of the sustaining power of faith, in the certain and near prospect of death; such support as draws forth the adoring love and gratitude of the beholder to the gracious Saviour, who grants such grace to his dying servants, I have never witnessed. It is in view of such trophies of the Divine grace that we are made to cry out with Balaam, "Let me die the death of the righteous, and let my last end be like his."

This boy had the clearest mind of any Chinese youth I have yet met with; he was a boy of much promise; but his end has more than realized our expectations, and we can only heartily thank our Heavenly Father that He has so mercifully released him from all the trials of this mortal strife.

Chae, whose baptism was mentioned in my last Report has given satisfaction by his uniform Christian deportment, and by diligence in his studies. He perseveres in

his desire to become a minister of the Gospel. I have recently appointed him a lay catechist, with an allowance of five dollars per month. With this appointment he is very much pleased, and I trust he will, in the exercise of his duties, do much good to his countrymen. Mr. Spalding and he go out together among the people to distribute among them our communion alms, and to talk to them of the simple plain truths of the Gospel; an association which is very useful to both parties. It is only by much painstaking humble labour among those who are the poor of this world, as well as the spiritually poor, that we can hope, in this portion of the Lord's vineyard, to gather into the Church of God's elect, who are scattered in these ends of the earth.

We entreat the continual remembrance of our work in the prayers of the members of the Church at home, and that our hands may be strengthened by the arrival of new members to increase our Mission.

SUNDAY SCHOOL INTELLIGENCE.

For "The Young Churchman."

The Third Annual Examination of the Sunday School connected with Christ's Church, Port Stanley, was held on Wednesday, the 13th inst.

After Evening Service, in the Church, the classes were separately examined by the Incumbent, and the children and their friends then adjourned to a shady grove, near the river side, and opposite to the Clergyman's residence, where a plentiful repast of tea and cake was provided for a them.

Between forty and fifty children sat down to the rural banquet, to which, as may be believed, they did ample justice. The large party assembled to witness the festivity having in their turn partaken of the refreshment provided, the children amused themselves with a dance and various games upon the greensward.

The kindness of some of the gentlemen present, who volunteered their musical services, greatly contributed to the cheerfulness and enjoyment of the occasion.

The weather was most propitious, and what with the joyous shouts of the children, the enlivening strains of the music, and the groups scattered here and there under the shady beech trees, the scene altogether was of the most animated character.

Several Union Jacks suspended from the trees, over the heads of the party, added much to the effect of the whole, and gave it a thoroughly British and loyal air.

Shortly after sunset, and when the dews of evening began to fall, the children hushed their merriment, and the Evening Hymn was sung by all present, accompanied with the instrumental music; after which the benediction was pronounced, and the party separated, highly delighted with the innocent enjoyments which they had witnessed, and in which they had shared.

PORT STANLEY, 14th August, 1849.

THE SUNDAY SCHOOL FETE IN GODERICH.

(From the Huron Loyalist of 26th July.)

This event which happened on Friday the 25th ult., realized the most sanguine wishes of its friends, and we must say, we have seldom witnessed a more beautiful and yet solemn scene than that which was presented on that occasion. There was the simplicity of childhood, the expanding beauty of woman-hood, the steadiness of man-hood, and the gravity of old age, all represented on the spot, but the climax to the happiness of the scene was the presence of that venerable prelate, our Bishop, the "patron of religious education," the champion of our dearest rights as Churchmen, and unflinching advocate of God's holy Gospel. Gay banners floated in the air, bearing suitable inscriptions, "God save the Queen" "Lord remember us in the day's of our youth" and at the entrance to the Rectory was a handsome new flag, supported on either side by Judge Acland and Dr. Hamilton, with the words "Welcome Patron of Religious Education," on it. Divine service was performed by the Rev. E. L. Elwood, M.A., T.C.D., and a beautiful address delivered by him to the Sunday School teachers and children, upon their respective duties. A procession was formed, and they proceeded to the Rectory when the Lord Bishop of Toronto afterwards addressed them on the lawn, in the most impressive yet simple language; and there the boys and girls sat down to the number of 120, under an extensive awning which overspread tables, groaning under the weight of cakes and tarts, and sweet meats, tea, &c., &c., and good things.

We felt extremely happy in seeing so many of the teachers in the procession, and we can safely assert that they seemed to take especial pride in their "delightful task." After they had refreshed themselves, our learned friend, John Stewart, Esq., delivered what we may truly term, an eloquent address. He spoke as follows:—

MY DEAR YOUNG FRIENDS,—Another year has rolled round since I had the pleasure of addressing you on this spot. I am delighted to find that your numbers are increasing and your progress is onward. Through the kindness of your instructors and the indulgence of your worthy Rector, who takes such a deep interest in your temporal and eternal welfare, you are invited to celebrate another Sunday-School anniversary; and while they are straining every nerve to make you happy, and to imbue your young minds with such sound principles of religion and piety as will make you respected through life, happy at death, and happy through all eternity; you have also a solemn duty to perform towards them. You owe them a debt of gratitude which you can only repay by obedience to their commands and a ready and cheerful compliance with their requests. They do not wish to burden your young minds with more than you can bear, but to lead you on, by gentle means, into the paths of wisdom and knowledge, and to strew your paths with flowers as you advance. "The fear of the Lord is the beginning of wisdom" and that fear they are trying to implant, by making you acquainted with that holy religion which is the glory of one world and the guide to another—the beginning of that wisdom they are inculcating by making you acquainted

with the fundamental precepts of this inspired volume, without whose guidance we must drift into the comet blaze of uncertainty and error. It's night is light from heaven, and like the fiery pillars which conducted Israel through the wilderness, it will also conduct you safely through the wilderness of this world, and finally lead you as the pillar did them, to the Canaan of your rest. Then, my young friends, store up in your minds and practice in your lives the precepts taught in that holy word.

Your smiling looks, though silent, bespeak your joy and to add to that graced by the presence of that venerable prelate to whom you have given such a cordial welcome. The motto, I perceive on your flag is "Welcome patron of religious education." Richly does he merit the appellation, whose life since he came to the province, (a period of 50 years) has been devoted to the literary, moral and religious instruction of its inhabitants. But his last great public act of philanthropy crowns all his other labours.

When a creedless, heartless, godless majority of our present parliament, passed a law banishing the worship of God, and even exorcising his name from our first seminary of learning in the land, his Lordship could ill brook a godless university, and that in the very city where his own pious example had long been as a beacon-light to the people. He, therefore, forsaking the pleasures of home, despising the dangers of the deep and reasoning like the Apostle, that he was "now ready to be offered up" if it were his Master's will, visited *christian* England and her *christian* universities, and after labouring long and ardently, with his wonted assiduity, raised the means of laying the foundation of a seat of learning in this province, which will be to him a monument more perpetual than brass, long after those venerable locks of his, now silvered over with the snows of three score years and ten, shall have mouldered in the dust, and his spirit shall have returned to God who gave it.

It affords me much pleasure on this occasion, to see this youthful and loving little community assembled from the bosom of so many different churches. This is just as it should be. I have charity for all, and trusting we are all right, I am ready to adopt, as my own, the sentiments of the great bard of England, Pope, in his universal prayer:

Let not this weak unknowing hand
Presume thy bolts to throw,
And deal damnation round the land,
On each I judge thy foe:
If I am right, thy grace impart,
Still in the right to stay,
If I am wrong—Oh! teach my heart
To find that better way.

We were all wrecked on the same rock and are all rescued by the same Redeemer.

Mr. S. then went into a detail of the original intention of Sunday schools in the great manufacturing cities of the mother countries, pointing out their triumphant results, which our reporter could not catch for want of accommodation, but suffice it to say, that it was unquestionably a feeling and eloquent address, which could only have emanated from a sincerely good and philanthropic person.

MONEYS RECEIVED, on account of the *Young Churchman* since last publication—Rev. G. Milne, New Carlisle, two copies, 5s.

Printed and Published monthly, by A. F. FLEES, at the Office of *The Church* paper, No. 7, King Street West. Price, 2s. 6d. per annum. No orders filled unless accompanied with remittance.

The Young Churchman

"Feed my Lambs."

No. 11.]

TORONTO, OCTOBER 1st, 1851.

[PRICE 3d.]

[Original.]

THE CHURCH SCHOLAR'S NOTES ON THE NEW TESTAMENT.

The Gospel according to St. Matthew.

CHAP. VI.

Ver. 2. *Do not sound a trumpet before thee.* 'When you have been enabled to do a charitable deed, be not careful to have the same trumpeted forth to the world.'

— *as the hypocrites do.* 'Hypocrites' = "actors."—The authorized teachers of religion in the time of our Lord, were, for the most part, no better than actors. Their religious actions and ministrations were simply "performances"—for shew and for remark.

— *in the synagogues.* To give alms in the synagogue or assembly for public worship was usual, and not wrong—nay, was a duty. —The ostentatious display of the deed, and the pains taken that the amount given should be made known and talked of, were the sins.—The Offertory-portion of the public Service of the Church enables all to give according to their ability to the furtherance of good works, without ostentation.

— *they have their reward.* They are seen and talked of; and this, being what they aimed at, will be their reward—the only fruit which they will reap.

Ver. 3. *Let not thy left hand know what thy right hand doeth.* 'Let not even the left hand, as it were, know what thy right hand doeth. Communicate not even to thy bosom friend the good which thy principles as a Christian man constrain thee to aim at doing—lest thou seem to boast. Nay—reflect not even on thine own deeds in this department of thy duty;—but go on with simpli-

city adding unto them, as if the past were nothing.'

Ver. 4. *Shall reward thee openly.* 'Thy character as a man will improve: thy grace and knowledge which will increase within thee as the natural effects of obedience will be recognized and felt by thy fellow-men.—And the time will come when in the presence of the assembled world, thy Lord Himself also will confess and own thee.'

Ver. 5. *They love to pray standing in the Synagogues.* To join in the public prayers of the Synagogue was quite right: what these "actors" are condemned for, is, that they caused themselves to be seen ostentatiously engaged in pretended private devotion, at extra and unusual times, and in unusual ways.

— *in the corners of the streets.*—at places where many streets meet, and where large crowds congregate together. There is no doubt but that we might pray in the streets and in a crowd without sin. Christian men offer up many prayers as they thread their way through busy thoroughfares, and are not rebuked therefor, but blessed by their Lord. And the reason is—their only object in so doing is really to hold communion in their inner consciousness with Him who is one Spirit with them. They are not anxious to thrust before the notice of their fellow-men the fact that they do thus hold communion with Him into whom they have been baptized—hold communion with Him individually, as well as collectively, in the public assemblies of the Church.

Ver. 6. *When thou prayest, enter into thy closet.* 'When you wish to express your own private individual petitions to Almighty God—apart and aside from the public prescribed Forms of Worship—retire in privacy into your own house,—or wherever else you

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conveniently may. Desire not to thrust your special peculiar case before the eyes of your fellow-men: be content, when in the public House of Prayer, to be absorbed and lost in the Great Body of Christ, of which you are a unit.—The places of Worship of the Church are for the worship of the Body as a Body—and are not to be looked upon by individual Christians, as places where their individual caprices may be exhibited, or their private special wants, publicly declared. In regard to offering up private devotions in the midst of a crowd,—circumstances may be imagined under which it would be sin in the Christian man not to do so—as for example, when his not doing so would be a denial of his baptism.—But such cases are not contemplated by the words of our Lord in this verse. He is inculcating on the members of the Church a spirit of religious modesty, as opposed to a spirit of ostentation, and a craving after selfish distinction.

Ver. 7. *Use not vain repetitions.*] “Use not Battology”—St. Matthew says—i.e., ‘use not stuttering, ill-conceived, vague, rhapsodies—sounds without strict truth and positive meaning—in your approaches unto God.’

— *as the heathen do.*] When Elijah proposed to the prophets of Baal that HE should be held the true God who first answered prayer by fire from heaven,—the latter “called on the name of Baal even from morning until noon, saying, O Baal! hear us!” 1 Kings, xviii. 26.—In the Acts of the Apostles, (xix. 34.) When St. Paul was in Ephesus, the worshippers of the “great goddess Diana,” “with one voice, about the space of two hours, cried out ‘Great is Diana of the Ephesians!’”—In the worship of Bacchus there were repetitions of “Io Bacche! Io Bacche!”—“Evoe Iacche! Evoe Iacche!”—In the worship of Cybēlē, the priests called Corybantes and Galli, uttered loud cries and howlings.—These are examples of battologies—i.e. repetitions of empty sounds and words in religious worship.

Observe that Books of private devotion—provided their words are sober, well-considered and in harmony with the Public Prayers and teaching of the Church founded

by our Lord,—are valuable as helping to prevent vain repetitions.—Also, observe, that the responses in the Public Liturgy that frequently recur, are not battologies, because they are intrinsically good and reverential;—and the duty of every worshipper is, to throw his soul into them when they recur:—much less is the Lord's Prayer, even when it recurs often in the Public Service, a battology, because it consists of the words of our Lord.

Ver. 8. *Your Father knoweth what things ye have need of before ye ask him.*] “Thou knowest our necessities before we ask, and our ignorance in asking.” It is nevertheless the will of God that we should pray unto Him. We shew thereby that we really put ourselves in His hands—that we desire to live and act in harmony with His plans.—This is the spirit in which we should pray.—We should bear in mind that there are certain fixed purposes of God in reference to men revealed to us in grand outline:—just as in the physical world there are general laws decreed and fore-ordained:—in subordination to these Divinely revealed purposes, we are justified in expecting the fulfilment of prayer. To expect a departure from God's general plans in favor of ourselves individually is presumptuous.—When it was promised to the ancient elect people of God, that at the time of the coming of the Messiah, they should be Christianized and expand out into a Church filling the world, it was commanded that nevertheless they should pray for this consummation. “I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land; then will I sprinkle clean water upon you and ye shall be clean; . . . a new heart also will I give you, and a new spirit will I put within you; . . . and I will put my Spirit within you and cause you to walk in my statutes; . . . I the Lord have spoken it, and I will do it. Thus saith the Lord God, I will yet for this be enquired of by the House of Israel, to do it for them.” Ezekiel xxxvi. 24—37.

Ver. 9. *After this manner therefore pray ye.*] The “ye” is emphatic: “Ye, the members of my Church.”—“After this man-

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ner" = "thus"—i.e. 'use these words.'—As in St. Luke xi. 2. "When ye pray, say."—The Lord's Prayer is here given us for our use in the closet:—but its dictation by our Lord supplies us also with the principle on which Public Prayer is to be conducted. The words of Public Prayer should be well weighed, grave and sober, and settled beforehand, in order that they may be the utterance of a whole People speaking together with one heart and one voice.—It has never been considered right within the Church that congregations, in their solemn Public Worship in the House of Prayer, should be left subject to the action of individual caprice. Hence in all the branches of the Church founded by our Lord, Liturgies have been in use in the Public Worship of the congregations, from the earliest times of which we have any record.

— *Our Father*] Even in our closet we are to recollect that we have been "grafted into the body of Christ's Church"—that we are members of a great Association of men throughout the world bound together by a sacred tie:—much more in the Public Assemblies of the Church—each one of which is at the moment a representative of the whole Church—are we to say "Our Father!"—ours, by creation;—ours, by election and adoption, when we were "made children of God, and inheritors of the kingdom of heaven."—This injunction of the use of the word "our" in public and private devotion, illustrates the declaration that "we must receive God's promises in such wise, as they are generally set forth to us in Holy Scripture;"—and not as intended for us independently of the Body into which we have been baptized.

— *which art in heaven.*]—'not imbodied in, or to be worshipped through, some mass of wood or stone here on earth,—but Our Father which art "in the heavens"—a spirit, eternal, invisible, omnipresent, "of infinite power, wisdom, and goodness."—In the Public Liturgy of the United States' Branch of the Church founded by our Lord—in the place of the ancient masculine relative "which," in the Lord's Prayer, "who"

has been inserted.—The little discord produced by this slight difference, in the ear of the members of the Anglican branch of the same Church when they have occasion to unite with their brethren in worship in the United States, is an illustration of the desirableness of—if it were possible—verbal as well as substantial unity among the Branches of the Church—especially among all those of them wherein the Anglo-Saxon language is used.

— *Hallowed be thy Name.*] "Hallowed" = "ever honoured and held sacred."—"Thy Name."—The Name of God is often put in Holy Scripture for the whole abstract notion of His worship and service in the earth.—Thus the Temple at Jerusalem was the place where God's Name was set—the place where the ancient elect people had to congregate for the purpose of rendering honour to Him and receiving in themselves the blessings which arise from being in His especial Presence.—So also, our Lord has said "where two or three"—let them even be so few as only two or three—"are gathered together in my Name"—i.e. for public worship in the place where my Name has been set—"there am I in the midst of them."—Again, in the Acts of the Apostles, we read of men who were "baptized into the Name of the Lord Jesus"—i.e. into a reception and practice of his whole religion—the principles of which are contained in the doctrines relating to that Name which He has especially revealed for the veneration of men—"The Father, the Son, and the Holy Ghost."

Ver. 10. *Thy Kingdom come.*] "May it please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom." That is to say—"may the Church spread more and more, until all the nations of the earth are gathered into it: and may the holy influences which the institutions of the Saviour deposited therein, are intended to convey, be submitted to, more and more, within the spiritual nature of men."

— *thy will be done in earth as it is in heaven.*] In proportion as the holy influences just spoken of, are submitted to, within the

soul,—a cheerful and easy Christian obedience follows—until men begin to resemble even the angels in their readiness to co-operate in the accomplishment of God's plans.

Ver. 11. *Our daily bread.*] 'Vouchsafe unto us each day, food sufficient for each day's need—sustenance for the body—sustenance from the Holy Spirit for the soul.'

Ver. 12. *Forgive us our debts.*] Sins against God's Laws are debts contracted :—a penalty has to be paid therefor.

— *as we forgive our debtors.*] We are thus taught freely to pardon offences committed against ourselves—inasmuch as we have to appeal to the fact that we have done so, when we plead for our own forgiveness before God.

Ver. 13. *Lead us not into temptation.*]— 'into trial—into trial which may prove too great for us.'—Our heavenly Father sees it right to try us sometimes, as he did try Abraham,—that He,—and we too—may know what sort of spirit we are of.

— *deliver us from evil.*] 'Keep us from being brought under the power of evil—of that evil spirit which works in the world.—If thou seest fit to try our souls—bring us not into the trial merely,—but mercifully rescue us also from the harm which may happen to us therein.

— *thine is the Kingdom, and the power and the glory, for ever. Amen.*] This conclusion is not found at the Lord's Prayer as given by St. Luke xi. 2.—It is said to have been a response pronounced by the people in the public service of the Church after the offering up of the Lord's Prayer. Observe that the use of this Prayer is a direct memorial before God of the name and work of our Lord—because it consists of his own words which He instructed the members of his Church to use.—Observe also, that the frequent recurrence of the Lord's Prayer in the public service of the Church has reference to that command—"when ye pray, say"—, its place always being either at the beginning of a fresh service, or at the beginning of a distinct subdivision of a service.—Anciently these services were not used continuously, as they usually are now.

[Original.]

Grassdale.

CHAPTER VII.

LOOK BEFORE YOU LEAP.

Mr. Clarendon's arguments against the propriety of erecting a *Free Meeting-house* in Grassdale, proved entirely successful, and the idea was abandoned by universal consent. Without delay a committee was organized to procure subscriptions for a *Church*, and so zealously did the members thereof execute their duties that ere three months had elapsed £200 had been realized exclusive of contributions of labour and materials, from parties who, though their hearts were in the cause, could not give money for its advancement. Charles Beverly, in addition to a pecuniary donation, made a gift of an eligibly situated portion of land for Church site and burial ground, so that matters appeared to be sufficiently advanced to decide upon the style, dimension, and cost of the contemplated structure. Another vestry meeting was accordingly called, which was more numerous attended than the former, and it gave the Pastor pleasure to observe that a spirit of anxiety for the commencement and completion of the work appeared to pervade the entire assembly.

The collectors having made their returns, Mr. Clarendon addressed the meeting on the importance of the undertaking which they had taken in hand. He enlarged upon the binding nature of the obligations which lay upon Christian men, to build a suitable structure for the worship of Him, whose faithful followers they professed to be—and reprobated that sordid spirit which would deck a private dwelling with carvings and ornaments, but construct the "house of prayer" after the meanest and most niggardly fashion. Jehovah deserved the best which His creatures could give, because, from Him they derived all things. To build the noblest Cathedral would not save the sinners who did so, but to construct a hovel or shed for the service of God, plainly demonstrated that earthly things more engrossed the affections of the fabricators, than things above; and

that consequently their faith was hollow and delusive. Solomon did not deem gold and cedar too precious materials for the Temple—and the weeping Mary anointed the feet of her God and Saviour with costly spikenard, and He did not chide the act, nor brand it as the emanation of superstition. He regarded it as a proof and token of her heartfelt love and yearning gratitude for the pardon of many sins!

Having thus spoken, the Pastor proceeded to state that he had procured the plan of a Church with the necessary specifications, which, whilst it would not be unworthy of its sacred character, would yet not exceed the limits of their means. The design was really very pretty, reminding not a few of the beholders of the venerable, high-roofed village Churches with which they had been familiar in their native land, and in which they had been made children of God by Baptism.

Just as the Vestry was about to adopt the design without discussion, Mr. Benjamin Blowhard entered the place of meeting.—Benjamin was a store-keeper who had recently commenced business in Grassdale, and as he was a personage of some consideration in the infant community, his opinion was asked upon the matter, before it was finally agreed upon.

Now Blowhard, it must be known, was one of those speculative, sanguine, wide-talking persons, so commonly to be met with in this new country. Possessed of little or no capital, he had been enabled to stock his shop by the aid of a wholesale establishment in Toronto—and finding himself transformed at once, from a servile clerk to an independent merchant, his ambition knew no bounds. All his ideas were of a magnificent and *Californian* description. Grassdale, with its superior water power, he was convinced would become a populous town ere half-a-dozen years had expired—and the village lot which he had purchased for forty dollars, he calculated on being worth as many pounds before that period.

No sooner had Blowhard cast his eye over the plan of which we have spoken, than he tossed it aside with a smile of pity and con-

tempt—and drew from his pocket another which he had obtained from a newly fledged Toronto architect, an acquaintance and boon companion of his own.

It was indeed a showy affair—not strictly correct, it must be confessed, so far as purity of design was concerned, but well calculated to attract the fancy of the uninstructed mass, who are naturally captivated by glitter and display.

"There!" cried Benjamin—"There is a Church for you! A Church that will do credit to our Township, and of which we need not feel ashamed when Grassdale becomes the County Town—as of course it must become before long!"

It is hardly necessary to say, that Mr. Clarendon perceived at one glance the multifarious defects of the design, thus submitted to the meeting—and right grieved was he to perceive that a majority appeared deeply captivated with its meretricious blandishments. To argue the point of *taste*, he was convinced would be unprofitable, and accordingly he confined himself exclusively to the pecuniary features of the question.

"Mr. Blowhard," said he: "this appears to be a very extensive affair! Pray what may be its estimated cost?"

"Oh, a mere trifle!" was the rejoinder.—Not more than £700 or £800 at the outside. It is wonderfully cheap—I should have thought that it would have come to double the money!"

"Aye—but where is the money to come from, I should like to know, my good friend? As yet we have only realized about one-third of the sum you mention:—and, as the old proverb says, we must cut our cloth according to our measure!"

"There will be no difficulty, Sir, in raising the balance, cried Benjamin—when people see such a tasteful building getting up, they will willingly add to their subscriptions—and at the very worst, a loan can easily be obtained to make up for any deficiency!"

Here a shrewd looking farmer, named Jasper Jobson, begged leave to make a few observations.

"Neighbours," quoth he—"take a simple man's advice, and have nothing to do with

this here grand plan. If you take it up, be certain your fingers will be burned before the game is played out!"

"And pray," queried Benjamin—playing with his gold pin, which he had won at a Jew's raffle, and displayed on all occasions as a mark of his aristocracy. "Pray Jobson, what are your reasons for taking such a gloomy view of matters?"

"Sad experience, Mr. Blowhard," answered Jabez—"gives me confidence to oppose your proposal;—and as my old grandmother in Yorkshire used to say—*an ounce of experience is worth a pound of speculation!*"

Mr. Clarendon, who knew the objector to be a shrewd, honest, consistent Churchman, requested him to proceed.

"Why, you see neighbours," said Jobson, "before I came to Grassdale I owned a farm not far from the village of Gassipville, of which you may have heard tell: Like you, they got a minister, and set about building a Church, but unfortunately were too stylish in their ideas. Nothing short of a brick building would content them—they paid ten pounds for plans and so forth, and set to work with little more than £300 subscribed—and the whole of that not good money. Well, what was the consequence? Before the roof was put on, they had to borrow £300 more!"

"To be sure," interrupted Blowhard—"and I will be bound to say that they had no difficulty in getting the needful!"

"True," continued Jabez—but they had endless difficulty first, in paying the interest, and next in refunding the principal sum, when it was called up. Every now and then they were sued for arrears—and half the money for which they were out of pocket for law charges, would have gone far to build a Church good enough for all their purposes. I myself lost £20 and more by the affair!"

"That was indeed a bad job," observed Beverly.

"The worst of it was," said Jobson—that in consequence of the difficulties which they had thus brought upon their own heads, they were unable to fulfil the agreement which

they had made with their minister. A large slice of the pew-rents had to go to pay the interest of the borrowed cash, and the poor clergyman was driven to such shifts, that often he found it impossible to make the two ends meet. To keep himself from a jail he was forced to betake himself, much against his will, to other employments than those immediately connected with his sacred office—as he has told me himself, many and many a time. Hence, as a matter of course, the parish was not thoroughly seen after:—and—would you believe it!—some of the very people who starved their Minister into the necessity of neglecting his proper duties—murmured at him for not devoting his whole time to their spiritual interests! Oh, they were a selfish, hard-hearted crew—and right thankful was I, when I got a chance to sell out, and leave them altogether!"

No small impression was produced upon the Vestry, by the unadorned story of plain Jasper Jobson. Blowhard did not attempt to press his proposition to a vote, as he had tact enough to see that it would get no supporters. The plan suggested by Mr. Clarendon, was adopted *nem. con.*—and ere many weeks, a day was fixed for laying the foundation stone of Saint Stephen's Church, Grassdale.

POETRY.

[Selected.]

THE PRAYER-BOOK.

Hail! blest epitome of Holy Writ;
Language of hearts in heavenly union knit;
Voice of the Church to her redeeming Lord;
Response of His Divine Almighty Word;
Here sacred grief for vile polluting sin,
Speaks the self-loathing that she feels within:
Tells of her injur'd, yet her much-lov'd King,
And mourns her guilt with deepest sorrowing.

Hail holy tears! hail mourners of the cross!
Who count for Jesus earthly things but dross.
Look, where a Herald from the King of kings,
Abounding mercy, to his people brings.—
To Zion, his belov'd betrothed spouse,
Her maker speaks: and she renews her vows.
While the blest family redeem'd above,
Stoop to behold with wonder, joy, and love,
Their sister Church; the "royal Bride elect;"
In their King's robe, with perfect beauty deck'd;
Deck'd with his holy crown upon her head;
Rob'd in his comeliness around her spread.

Now forth she comes ; and rises into song,
Solemn the praises, flowing from her tongue.
" Glory to God, the Father and the Son,
And to the Holy Ghost ; great *Three in One.*"
Again the anthem swells, " Praise ye the Lord :"
Jehovah's name for ever be ador'd.—
Now piercing faith looks up to realms on high ;
And sees a glorious, goodly company ;—
" Apostles, Prophets, Martyrs : holy band !
Who, with the blessed Saints, adoring stand
Before *His* face, who death and hell o'ercame ;
Who took upon Him to deliver man ;"—
The spotless holy, the redeeming lamb !

While chaunts the Church on earth with those above,
Her hallelujahs to his wondrous love ;
Not new the accents, not unknown to song,
To some pure spirits 'midst the heavenly throng ;
Who, when they dwell in tenements of clay,
—Labouring and panting hard to soar away :—
In the *same* strains pour'd forth their warm desire,
To the same accents tun'd their earthly lyre.
What though divinely raised their heavenly skill,
'Tis the same Church, the self-same Spirit still.

MISSIONARY INTELLIGENCE.

MISSIONS IN MADRAS.

(From the Colonial Church Chronicle.)

EDEYENGGOODY.

We lay before our readers the report for the year 1850 of the Rev. R. Caldwell, whose able work on the *Tinnevely Shanars* was recently noticed in this journal. The editor of the *Madras Missionary Journal* observes of this report, that " it is the letter of one who, if liable to err in his views and accounts of missionary operations, is more likely to err on the side of severity and disparagement than that of partiality and exaggeration. As such it will be read with deep interest and thankfulness."

" I must confine myself in the present communication to my own district of Edeyenggoody ; as respects which I am happy to say that the past year has been distinguished beyond all previous years by tokens of prosperity. Adverse events have occurred ; but He in whose cause we are engaged, and, who is over all, ' God blessed for ever,' has made all things work together for good.

" The most adverse events of the year have been the re-appearance of devil-worship among the catechumens in two villages out of the thirty in which Christians reside ; the temporary lapse of two communicants to Romanism ; and the sudden death, in the midst of life, of a good man, who, as regards character and tone of mind, seemed to me to stand at the head of the Native Christians of his caste.

" I have also had to lament that the increasing feebleness of my health, together with the addition to my duties involved in the superintendence of two districts besides my own, and the absence of the assistance I formerly enjoyed when my work was lighter, has precluded me,

especially during the late hot season, from discharging more than a moiety of the duties devolving upon me in connexion with my own districts.

" Notwithstanding these causes for regret, the feeling which first arises in my mind on a review of the past, and particularly of the past year, is one of thankfulness to Him who has made His strength conspicuous in weakness ; and the second feeling, inspired by proofs of progress, is one of a more confident hope, as regards the ultimate result, than I have heretofore seen reason to entertain.

" A comparison of the condition of the district at present with respect to a few points of leading importance, with what it was about six years ago, when the first-fruits of harvest began to appear,—when a light first began to arise out of the darkness,—will illustrate the nature and ratio of the progress that has been made. The number of souls enrolled in my list, as now under Christian instruction, is 2,054,—a somewhat smaller number than I had at the time referred to ; but this will be found to place the results of the comparison in a clearer light.

" (1.) In 1844 there were only about fifty adult Native Christians in the district able to read, inclusive of catechists and schoolmasters. In the entire number there were only three women ; and they had not received their education in the district. Now, the number of Native Christian readers—(mostly young people who have recently left school,)—is upwards of two hundred, of whom a goodly proportion are females. Every reader has been provided with a Bible, or at least a new Testament, a Prayer Book, and a Hymn Book ; about half the number subscribe a small sum monthly to a fund I have established for providing them with books ; and the increasing eagerness of their appetite for books and everything readable is a most encouraging sign of progress.

" (2.) In 1844 the number of children of Christian parents in school was 277, of whom only 119 were girls. Now though the number of Native Christians is somewhat smaller, there are 408 Christian children in school, of whom the proper proportion, 200, are girls. This is exclusive of the children of heathen parents who attend our schools, and who number at present 221.

" (3.) In 1844 the Female Boarding School under Mrs. Caldwell's care had just been established, and contained sixteen girls. The number has now increased to forty-four ; all of whom were carefully selected, admitted into the school, when very young, completely isolated from their half-heathenish relatives, and have not only been carefully instructed, but brought up in the fear of the Lord, and with an anxious, continual desire for the salvation of their souls. I am full of thankfulness on perceiving the general result of what has been done. It seems scarcely for any one to entertain a lower idea than mine of the intellectual capacities of these rural, low-caste Hindoos ; and yet, as regards merely intellectual results,—instruct them and polish them

as I may,—I have uniformly been disappointed in the end; but as regards results of infinitely greater importance I have not been disappointed. The moral and religious benefits derived by the pupils of this school from the Christian training they have enjoyed, have greatly exceeded my expectations. Of twenty-one girls now in the school, above twelve years of age, ten are regular, and as far as can be perceived, devout and consistent communicants; and of the few who left the school up to this time, every one is walking worthy of her Christian profession, and in every respect is setting a laudable example to the Native Christian women of the neighbourhood.

"(4.) In 1844 so low was the state of religious feeling in the district, that for a considerable time I had only one regular communicant who was not a catechist or a school-master.

"I have always been anxious that admissions to the Communion should not outrun the profession of serious religion, and have systematically required the communicants to meet me on the Saturday previous to the administration of the Sacrament, partly to enable me to repel the unworthy, and partly for the purpose of instructing and preparing accepted communicants; but notwithstanding this strictness, the number of communicants, exclusive of Mission agents, has been steadily increasing, and the increase of candidates every month of late is full promise as regards the future.

"(5.) In 1844 the amount received from the Native Christians of the districts, for religious and charitable purposes, was about 180 rupees. During the past year the Christians of the district have contributed for those purposes the sum of 517 rupees; and this sum is exclusive of my own subscriptions to the various Societies, and exclusive also of interest, fines, &c. Considering the unquestionable poverty of the Native Christians of this district; remembering that the value of money, as tested by the price of the necessaries of life, is six times greater here than it is in England; and more especially considering the notorious and proverbial avarice of the Hindoos of all castes and classes, and our systematic abstinence from the use of those superstitious motives to be liberal which heathenism systematically employs, the fact that 517 rupees have been collected in Tinnevely in one year,—(and that a year of depression, on account of the failure of the two previous monsoons,)—in a district which stands numerically in the sixth rank, must, I think, speak volumes to those who are acquainted with the rural districts of India, in illustration of the progressive advancement of the missionary cause.

"(6.) From 1844 to 1846 inclusive, twenty adults, on an average, were baptized each year. During the past year, without any change of system, or relaxation of principle, I have had the pleasure of admitting into the fold of Christ by baptism seventy-five adults, of whom seventy were baptized in one day, in the presence of a congregation of

upwards of 800 Native Christians, young and old, assembled from all parts of the district.

"(7.) As regards caste also, progress in the right direction has been made. In 1844 my contest with caste had but commenced, and I did not feel very confident as regarded the issue.

"Since then, it has utterly disappeared from the boarding-schools, male and female, and all the Native teachers of castes inferior to that of the Vellalas have been taught systematically and publicly to repudiate it. During the past year a few steps in advance have been taken. My Vellala catechists have at last yielded to conviction and moral influence; at several marriages of Native Christians persons of the lowest castes have been invited to be present, and have been treated with the same marks of respect as others; and for some time past the communicants in Edeyengoody, irrespective of caste, have—(at their own suggestion, and at first without my knowledge,)—adopted the plan of meeting in each other's houses, in rotation, for mutual edification and prayer.

"All these things afford cause for devout thankfulness as distinct and tangible tokens of progress. I have restricted myself to a few points of primary importance, with respect to which every person at all conversant with the progress of Missions will be able to form an estimate for himself, I have not entered, and have not at present leisure to enter, on the subject of the general improvement of the people under my care in knowledge, in tone of mind, in civilization, material and social, or in Christian piety. The particulars I have singled out may be considered as the leading outlines of a picture of the present condition of the district; and on the whole I feel persuaded that the signs of a prosperous future have begun to appear.

"The progress made has not been great or rapid; but it has been constant, both in its ratio and its direction; and it seems amply sufficient to warrant the conclusion that God is with us; that His Church is taking root in the district; and that this people, of whose degraded condition we have heard so much, is capable of better things, and may be expected soon to attain to better things than have yet been seen."

SELECTED ARTICLES.

WILLIE'S DEATH.

My dear little friend, whose death I am about to record had, from his birth until his eleventh year, enjoyed the most perfect health; entering into the sports and studies of his years with the zest and energy which that inestimable blessing can alone command. At the time of which I speak, he suddenly ceased to take any interest in his former pursuits, lost his colour, and seemed, to all appearance, on the verge of a decline. This, however, was not the

case, and every possible suggestion for arresting the progress of the disease was seized upon with avidity, but alas! man could do nothing. The hand of God was upon him, and after a year and a-half of the most agonizing sufferings, he saw fit to have mercy upon him, and set his worn-out spirit free, but not before the beautiful assurance was verified, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

During nearly the whole of his illness, he was compelled to keep his bed, enduring occasionally the most severe pain, caused by an abscess forming in his head. Added to this, he was totally blind, and, moreover, incessant sickness and hiccoughs prevented him ever being at ease, or taking repose. These were the trials of little Willie, and how were they borne? Did they make him repine, or say that "the Lord had departed from him?" Oh no.—Although unhappily, his friends were mostly worldly-minded, still he felt the privilege of being allowed to "knock and receive." Never did his thoughts deviate from the home he prayed to attain; never was he led to believe he should ultimately recover. His answer, when spoken to upon the subject, invariably was, "I am going to Jesus, and although I cannot see any one around my bed, yet my sight extends far beyond. The light that He sheds is all-sufficient, and I know my prayers will be answered, as my spirit is even now impatient to flee away and join with angels in praises near his throne." In thoughts like these were his days and nights constantly engaged. If any one attempted to read to him on subjects not immediately connected with his God, he would say, "Not that, not that; where is my Bible? Read me a psalm again; they are so beautiful and ever new." Then frequently turning to his favourite little sister, he would add, "Sissie, dear, I hear you crying; this is naughty, when I am so happy; you must pray, not to keep me here, but to be a good child, so that you may one day come to me in heaven." Then, taking her little hands in his, he would offer up a striking and beautiful prayer that she might be carefully guarded and led to choose the narrow path. And thus he departed, saying peacefully and happily, "Jesus, blessed Lord, I come."

Now, my young readers, I will ask, should you be called upon in like manner, are you prepared for death as Willie? Are you leading such a life, that when you are called upon you will be able to repeat his parting words? If not, I entreat of you to repent; turn from your evil paths, and pray for a clean heart. The time will come, no one knows how soon, when we shall all have to render the great account. Live, then, so that yours may be a joyful one. Above all, do not delay. None of you are too young. Begin immediately, and remember the inspiring words of Him who died that we might be saved: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

CONVERSION AND DEATH OF A JEW.

The following account was given by a Clergyman, formerly resident in the city of Bath, of the conversion and death of a Jew, who lived in that place some years since:

"George Gerson was a native of Russia, of Jewish parents. He came to this country in the capacity of an interpreter to a Russian lady, when he was about twenty-five years of age. Soon after his arrival in England, he left her, and went as clerk into a counting-house in London, (I understand with a relation of the lady with whom he travelled,) where he remained for more than four years. Some circumstances induced him to come to Bath, where he married the daughter of a Jew residing in that city, by whom he had two children. The business he followed since his marriage, was that of a travelling pedlar, in the pursuit of which he caught a cold, which brought on expectation, and he died in ten months after of a decline. About eleven days before his departure hence, feeling the strides which the disease was making upon his constitution, and aware that death was nigh him, he sent for a clergyman, wishing to be received by the right of baptism, into the visible church, which was performed by the Rev. Mr. W —, of St. James's, Bath. At this time I was absent from Bath, but upon my return, which was not till within four days of his dissolution, I went to see him. He was then very feeble his voice almost gone, but his conversation was satisfactory, and, as far as man may venture to pronounce, I should say he is now in glory. In the last interview I had with him, among other things I asked him, did he feel himself to be a lost sinner; to which he replied, No! This a little startled me; but not wishing to cavil at terms, I requested him to explain himself, to which he made answer, 'He believed he was a saved sinner, for Christ died for sinners;'—these were his very words. Relieved from my anxiety, I further questioned him, 'Do you not believe that in YOURSELF you are a lost sinner?' 'Yes, truly!' replied he. 'Then Christ is precious to your soul;' to which he said, 'He is my ONLY HOPE.'

"I inquired of him how long he had been convinced of the truth of Christianity? He said, for some time, but was more confirmed of late. (I believe it was through the instrumentality of the Scriptures he was first awakened.) 'Why then did you not make a public profession of belief in Christ, as the Messiah, before?' His reasons arose in part from a fear of the Jews, together with the hope of being instrumental in bringing over his wife to Christianity, and of training up his children in the faith of Jesus. There was much in his spirit and conduct which marked the renewed man, and evidenced that his was not merely profession, but the spiritual unction of God; for 'No man can call Jesus Lord, but by the Holy Ghost.' Moreover, his sincerity may be collected from this, (not to mention other considerations,) he knew he was a dying man, and

therefore had nothing to gain in this life; and what hope could he have in the next, when dying with a lie in his mouth? But he *had* something to lose in this life; for he was called to suffer the greatest opposition, yea, a persecution, from his brethren. Even his father-in-law threatened to murder him; and had not the civil power been called in, there is no answering what they might in their rage have done. In this state, deserted by father, wife and friends, the Lord took him up, and by his servants comforted him during his few remaining days. The evidence of the vitality of his profession, and that it was of grace, marked itself in his anxiety for his offspring. Man, until alive to the value of his own soul, feels not for the souls of others. Now his concern for his children was not only apparent, but even distressing; so much so, that when visiting him I forbore to touch upon the subject, apprehensive it might overcome him. He breathed his last on September 19, and entered, I confidently trust, into his rest."

"I READ MY BIBLE AT HOME."

This is a very common and plausible excuse, and is often given for omitting the duty of public worship; and have you ever asked yourselves, "Why do I prefer reading my Bible at home instead of going to Church?" for if you search your heart diligently, you will find it is because your will is opposed to God's, and that it yet needs his grace to change it, to enable you to love all the means and ordinances He has appointed—his Sabbath, his house, his ministers, and his sacraments. This preference to your own way of serving God, "whose way is in the sanctuary," is also strikingly and fearfully exhibited by the very first man who was born of a woman. For, in the sacrifice made by Cain, you see the evil consequences of opposing God's ordained means; because if the offering made by Able had not been appointed by God, He, who is just as well as holy, would not have said to Cain that "he did evil, and sin lay at his door." Cain was "a tiller of the ground," and, besides the sin of unbelief, might have thought to himself, it is much less trouble to me to bring what I already possess, than to go and procure a lamb for a sacrifice; he was self-willed and proud, and despised the precious promise of a Redeemer: and it is thus the spirit of Cain works in the children of disobedience. It is less trouble to you to sit at home and read your Bible, than it would be to walk to church, and offer there the sacrifice of prayer and praise, where the Saviour has promised to be in the midst of us. You are ready to say, "why should we assemble ourselves together; I can take care of my own soul at home, without troubling myself about others, and joining with them in prayer?"—"am I my brother's keeper?" For the spirit of such an evil answer is dwelling in all those who prefer to sit at home

and read a chapter or two in the Bible, instead of joining with their brethren and fellow sinners in the beautiful and heart-stirring service of the Church. Again, you must remember it is written, that "if any man will do his will, he shall know of the doctrine, whether it be of God." If, then, you do not God's will, how can you expect he will give you "the spirit of wisdom and understanding?"—Consider, then, that in thus choosing your own way, you are despising Christ, who Himself entered into the synagogue, "as his custom was every Sabbath day;" and if we would be his disciples, we must walk in his steps.—God gives the hearing ear, as well as the believing heart; and you know not how often, by keeping from his house, you have lost comfort, strength, and warning, that might have influenced your life for eternity. It was related of a poor person a short time ago, that she heard at church a sermon on the text, "a false balance is abomination to the Lord: but a just weight is his delight." And on some one calling on her the next day, and asked her if she recollected the sermon, she answered "I can't say I remember all the words, but I only know that when I got home I burnt my bushel." There are many instances in which it has pleased God "by the foolishness of preaching," perhaps by one short sentence, by two or three words, to awaken consciences which have been dead in trespasses and sins for an awful number of years; a blade has, as it were, sprung up from the hitherto barren soil; and afterwards, daily watered by God's grace and the sinner's tears, has brought forth an hundredfold. Such was the case with an old man I well knew; he had gone on, through many years, drinking, swearing, and Sabbath-breaking, leading such a life of depravity, that he was quite a marked character in the village. He happened, however, to come to church one Sunday, led there by the unseen hand of that Providence who "willeth not a sinner's death," and a sermon on the blessed sacrament was made a means of showing him his ruined and lost state. He came at once to his minister, and told him all his fears, and his earnest desires to flee from the wrath to come. He was a man of strong passions, and he had now much to contend with; and often said afterwards, that nothing but God's assisting grace could have enabled him to bear his crosses. For about three years, till his death, the old man continued to go on in the narrow way, through evil report and good report, "hungering and thirsting after righteousness," constant morning and evening at church; and after much prayer, self-examination, and conversation with his minister, a regular and devout guest at the table of the Lord. And though his cottage was nearly the last in the village, and very far from God's house, no church bell tolled for Sabbath or week day service, but he gladly obeyed its blessed sounds. His earnest endeavours to lead others to a knowledge of the truth, was another of the fruits of that faith which the Holy Ghost had given him. A few days before his death he called on a neighbour who was ill; this sick

the Bible, instead of joining sinners in the beautiful and Church. Again, you must if any man will do his will, whether it be of God." If, how can you expect he will and understanding?"— choosing your own way, you yourself entered into the syna- every Sabbath day;" and if must walk in his steps.— well as the believing heart; by keeping from his house, h, and warning, that might ternity. It was related of a that she heard at church a balance is abomination to the delight." And on some one and asked her if she recollected can't say I remember all the when I got home I burnt my tances in which it has pleased preaching," perhaps by one free words, to awaken con- in trespasses and sins for blade has, as it were, sprung soil; and afterwards, daily the sinner's tears, has brought was the case with an old man , through many years, drink- reaking, leading such a life of a marked character in the ever, to come to church one even hand of that Providence death," and a sermon on the a means of showing him his ame at once to his minister, d his earnest desires to flee e was a man of strong pas- to contend with; and often g but God's assisting grace bear his crosses. For about e old man continued to go on evil report and good report, after righteousness," constant ch; and after much prayer, eration with his minister, a thetable of the Lord. And y the last in the village, and o church bell tolled for Sab- at he gladly offered its blessed ours to lead others to a know- her of the fruits of that faith iven him. A few days before hbour who was ill; this sick

man said afterwards, "I shall never forget, sir, how the old man looked when he stood at the foot of my bed, and said, 'John, think now about your soul; O! don't forget to think about your soul—there is nothing need trouble you but that.' Sir," he added "he was so earnest to me, he quite struck the bed as he spoke." Three days after this he was himself stretched on a bed of sickness: and before a week had passed, his own soul had left his perishing body, and gone to join that angel band who had rejoiced over him on earth, as a sinner that repented.

AN INDUSTRIOUS WIDOW.

Examples of successful industry and perseverance are encouragements to the deserving, helps to the desponding, and lessons for the idle and improvident. We always like to teach by example, because it not only gives the doctrine in a plain and intelligible form, but it is also itself the *proof* that the doctrine is true. The happy effects of "doing our best," will be seen in this little story, taken from the *Labourer's Friend Magazine* :—

"A labourer at Hasketon, in the county of Suffolk, occupied four enclosures, containing fourteen acres of pasture land, at a rent of 13*l.* per annum, upon which he kept two cows. He died in 1779, and these two cows, with a very little furniture and clothing, were all the property that devolved upon his death to his widow and fourteen children, the eldest being a girl under fourteen years of age. The parish is within the district of one of the incorporated houses of industry. Upon being made acquainted with the situation of the family, the directors immediately agreed to relieve the widow by taking her seven youngest children into the house. This was proposed to her; but with great agitation of mind she refused to part with any of her children. She said she would rather die in working to maintain them, or go herself with all of them into the house, and work for them there, than either part with them all, or suffer any partiality to be shown to any of them. She then declared that if her landlord would continue her in the farm, as she called it, she would undertake to maintain and bring up all her fourteen children without parochial assistance. She persisted in her resolution; and being a strong woman, about forty-five years old, her landlord told her she should continue his tenant, and hold it the first year rent-free.— This she accepted with much thankfulness, and assured him that she would manage for her family without any other assistance. At the same time, though without her knowledge, Mr. Way, the landlord, directed his steward not to call upon her at all for his rent, conceiving it would be a great thing if she could support so large a family even with that advantage. The result, however, was, that with the benefit of her two cows and of the land, she exerted herself so as to bring up all her children, twelve

of them she placed out in service; continuing to pay her rent regularly of her own accord every year after the first. She carried part of the milk of her two cows, together with the cream and butter, every day to sell at Woodbridge, a market-town two miles off; and brought back bread and other necessities, with which, and with the skim-milk, butter-milk, &c., she supported her family. The eldest girl took care of the house while the mother was gone to Woodbridge; and by degrees, as they grew up, the children went into the service of the neighbouring farmers. She at length informed her landlord that all her children, except the two youngest, were able to get their own living, and that she had taken to the employment of a nurse, which was a less laborious situation, and at the same time would enable her to provide for the two remaining children, who, indeed, could now almost maintain themselves. She therefore gave up the land, expressing great gratitude for the enjoyment of it, which had afforded her the means of supporting her family under a calamity which must otherwise have driven both her and her children into a work-house."

"A SOFT ANSWER TURNETH AWAY WRATH."

AN INFALLIBLE RECEIPT FOR THE CURE OF A SCOLDING TONGUE.

In front of the two houses where lived the Quinlans and the Sheahys was a low wall, which separated the little yards of the two neighbours' houses. The shoemaker had sodded this at top, and nothing vexed him so much as to have anything put on the sods. Unfortunately, Mrs. Quinlan had laid down a tub of dirty water there on this very morning, and in her hurry to get breakfast ready, she had quite forgot to take it off. They were eating their breakfast, when the loud voice of Nancy Sheahy was heard scolding away outside. She became very abusive, and coming close to the wall, began to say the most provoking things she could think of about the Quinlans; raking up old grievances and seeming bent on annoying them. Quinlan's wife laid down the mug of milk she was raising to her lips, and grew red in the face with anger. She was getting up to go out and defend herself, when Kate laid her hand on her arm. "Finish your breakfast, mother," she cried, jumping up, "I'll run out and see what's the matter." Kate went out, and Nancy, pointing to the tub, opened a volley of abuse upon the young girl; adding, that only she wouldn't soil her fingers with such a thing, she had a great mind to throw the contents in her face. "Indeed," interrupted Kate, very mildly, while she lifted the tub off the wall; "I'm very sorry it was put there, Mrs. Sheahy; and it won't be so again." The shoemaker's wife had not a word to say to this; she muttered something between her teeth, and went into her house. "Well done, my girl!" cried Daniel Gleeson to Kate, when she sat down again to her breakfast; and the

fine benevolent face of the good schoolmaster beamed with pleasure as he smiled on his niece; "I see you are of the same opinion as the wisest man in the world, King Solomon." "What was that, uncle?" asked Kate. "A soft answer turneth away wrath, but grievous words stir up anger." There is what King Solomon declared," said her uncle, "and truer words were never spoken. See how you turned away the passion of your poor neighbour in a moment by your soft answer, Kate. How many a quarrel would be avoided if people would only attend more to the wise king's advice!" "It is very good advice indeed," said Kate. "Did he say anything more about it, uncle?" "Oh yes, there are many wise sayings of his on the same subject, which you will find if you open your Bible and look at Proverbs xvi. 32; xiii. 3; xv. 17; xvii. 4; xxvi. 20, 21; xvii. 14; xxi. 19; xxv. 24.

"Speaking of an angry woman," added Gleeson, smiling, "did I ever tell you the story of the woman who got an infallible receipt to cure a scolding tongue?" "Oh, no; do tell it to us," exclaimed several voices. "Well, then, there was once upon a time a woman who had so shocking a temper that she could not agree with any body. She quarrelled with her neighbours, her friends, and even her husband and children; the slightest thing that went contrary to her wishes put her in a passion, and then the way in which she scolded was dreadful. Never was there such a tongue. The consequence of this was, that she was hated and shunned by every one. No person would expose himself to the anger of such a termagant; her husband grew surly and morose, and seldom gave her a kind word. Even the house-dog put his tail between his legs, and got out of the way whenever she appeared. At last, our ill-tempered friend perceived that all the world avoided her. She was greatly mortified, and complained of it to a woman who came one day to bargain with her husband about a pig. 'I don't know how it is,' said she, 'but none of the neighbours come to see me now, as they used to do. They keep away from me as if I had some taking complaint. If I am spreading my clothes to dry at one part of the hedge, they'll be sure to go off with theirs to another place; or if a neighbour wants a sod of red turf to light his fire with, he'll pass me by and go to another cabin ever so far off to get it. I'm sure I don't know why. I never did a bad turn to one of them.' 'No,' said the woman, 'you didn't; but shall I speak out the truth plain at once, and tell you the reason? It's your tongue they're all afraid of.' The scold could not deny that this might be the case; indeed, she had suspected it herself already. She even confessed to the woman that her passionate temper gave her a great deal of trouble, and that she was most anxious to get rid of it, and to gain the good-will of her husband and friends, as formerly. 'Well,' said the woman, 'I'll tell you what to do. There is an old man lives about ten miles from this, who has a great name through the whole country for his knowledge can. He

cure almost everything, and he understands all the herbs that ever grew. If e'er a one can do anything for you it is he. I advise you to go to him at once.' 'I'll go to-morrow, with the blessing of God, at the first peep of dawn!' cried the other. And accordingly, after making some inquiries as to the road she was to take, she set off next morning. The old man heard her story, and when she had done, he told her that he thought he could cure her of her passion, if she would follow his directions exactly. She promised that she would, and he desired her to sit down and rest herself after her long walk, while he went to prepare a bottle for her. When the bottle was ready, the old man, putting it into her hands, said, 'Now, my good woman, here is what I have prepared for you; and if you use it properly, your cure is certain. Keep this constantly by you. As soon as ever anything happens to vex you, and you find your anger rising, take a sup of the mixture, and hold it in your mouth for five minutes. It must be taken at once, when the passion is coming. Mind that; if you say one word, the charm is lost, and I won't answer for your cure.' The woman went home as pleased as possible, and laid the precious bottle on the dresser. It was Saturday evening, and she had her husband's shirt, and some things for herself and the children to iron for Sunday, so she set to work. As she finished the clothes, she laid them on a chair near the table, and was ironing the last cap, when her husband, followed by the dog, came in. The poor dog, as I said before, dreaded his mistress, and generally tried to get out of her sight as fast as he could; and he was now making for a dark corner under the table, when, in squeezing past his master, he upset the chair with the clean linen. Down fell the chair, bringing with it a bowl of milk that was near the edge of the table. The bowl was smashed in pieces, and all the milk spilt over the clothes, which were tumbled about the dirty floor. 'You'll get it now, boy, as sure as you have four legs upon you,' exclaimed the man to the poor animal, who fled under the table trembling all over. But to his great surprise, his wife, instead of bursting out into the rage he had expected, darted to the dresser; and there was a dead silence for some minutes. From this time, wonders never ceased. Not an angry word, not a scold, or a fit of passion was to be heard or seen. The poor husband felt as if he was in heaven, and all his old good humour and love for his wife returned. The neighbours began to come back and forward, as they used, and the dog left his dark hole under the table and wagged his tail whenever he saw his mistress. As for her, she felt as light and happy as a lark; her face that used to be wrinkled and disfigured by angry passions, grew quite plump and smiling, and everyone remarked she was getting handsome as well as good. As soon as the bottle was empty, she went off to the old man for another, declaring that it was the most wonderful stuff she ever knew, and that she would not be without it for the world. 'Ah,' said he, smiling, 'I knew if you fol-

lowed my directions exactly, that you'd soon be a changed woman. See now,' added he, 'as soon as you've finished this second bottle, you may fill it up with clear spring water, without coming to me again. And when that's out too, why then indeed I think the cure will be complete. However, at any future time, if you should find the fits of passion coming on again, be sure you immediately have recourse to the bottle.' "That's a curious story," said Kate, when her uncle had finished: "How foolish this woman must have been to think it was the stuff in the bottle that cured her!" "It stopped her scolding for all that," observed Quinlan. "Yes, and shows what habit will do," added Tom, "for I suppose at last she got so much the habit of keeping down her temper, that it came quite natural and easy to her." "I believe it is best to be quiet, after all," said Quinlan's wife, with a sigh. "I'll try and think of the woman and her bottle the next time anything provokes me." "You may be quite sure it is best to be quiet," said the schoolmaster. "Our Saviour has told us so himself: 'Blessed are the meek,' says He, 'for they shall inherit the earth. Blessed are the peacemakers for they shall be called the children of God.' Women especially, are directed to adorn themselves with 'the ornament of a meek and quiet spirit, which is in the sight of God of great price.' In another part of Scripture we find it written, 'Recompense to no man evil for evil.' 'If it be possible, as much as lieth in you, live peaceably with all men.' 'Put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye.' These declarations leave no doubt as to the question. Lawrence," added his uncle, "If you have done breakfast, will you read out for us those passages where St. James speaks of the tongue?" Lawrence soon found out what his uncle meant, and read the following verses, St. James i. 26; iii. 2, to the end. Daniel Gleeson made no observation when Lawrence finished reading these passages. Indeed, there was no occasion for him to do so. The words of God do not require the words of man to confirm them; and those who heard these strong declarations as to the absolute duty of a meek and quiet temper could have no doubt on the subject.

EARLY PIETY.

If there is any period of life which appears the most valuable in the eyes of God, and the most suitable for serving Him, it is the time of youth; that time when every faculty God has given is fresh and in its prime, and when the sacrifice of them is like that of the first-fruits, the most valuable to receive and to offer. It is in the days of youth that the grace of God, when it is truly received,

shines in the greatest loveliness, and the graces of the Christian character appear the most beautiful. It is then that the heart of man is most delighted and cheered with the sight of purity and meekness, wisdom and piety, and doubtless the Lord himself rejoices over his own work most when it is accomplished in that best and most appropriate season. There must be, and there is, a peculiar blessing evidently given upon early piety. The path to heaven is certainly far more smooth and sure when it has been pursued from the morning of life. God is, if we may so say, more accessible to the prayer of the child and the youth, than to that of the sinner grown old in the service of unrighteousness; how much more so than that of him who is stretched upon his deathbed, and there, for the first time, cries out in the language of repentance! God does not indeed look to the sinner's worthiness, when He gives him grace: or else who would receive any share whatever of his mercy? But, nevertheless, when the young heart opens to the call of his Spirit, and seeks Him as its *first* friend, and its *first* possession, does not God seem always to answer it more immediately, and to give a richer blessing, as if to manifest that greater joy is felt in heaven over one who repents in his youth? "They that seek me early shall find me," a peculiar and higher promise is left for some more than for others, and to whom does this belong so properly as to those who employ the first-fruits of their hopes and desires to place them upon the Rock of their salvation? Where can another so blessed sight be found upon this earth as that of a righteous child, a young servant of God, dedicating his earliest days in seeking a Saviour, in order that the remainder of his life may be spent in his Saviour's service? Did it not greatly delight the eyes of the good old apostle St. John, in the children of the elect lady: "I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father." There was but *one* other sight more blessed upon earth:—and that was the aged Apostle, who had himself been once the young disciple whom Jesus loved; the youngest, and (perhaps on that account) the most beloved of the twelve, now full of years and of grace, finishing his long labours in the Gospel, descending crowned with honour to the grave, to return to the bosom of Jesus, on which he had before reposed. He was privileged like Samuel before him, to hold forth the word of truth for a longer period than perhaps any other of men. Both sought God in their youth; both were honoured by Him above all others in their lives; the "hoary head" of both was "a crown of glory," and exchanged for a still brighter and more enduring one, when they at length rested from their labours. Such was their reward of early piety—so they found that it was "good for a man to bear the yoke in his youth." Let us carry home in our own hearts the image of the child Samuel ministering before God, and that of the young disciple St. John, privileged to rest upon Jesus' bosom,

and to be called the one whom He loved, and then compare with them any other state we can picture to ourselves, as happy and blessed in this world, and we shall find none worthy to be desired! Let us set these before us; for we may become like them, or at least follow them, if we will but "Remember our Creator in the days of our youth," and seek with the same earnestness and faith that Saviour who redeemed them from the snares of youth, and preserved them to his everlasting kingdom. The same Lord, who so loved them, and so honoured them, stands now at the door of our hearts, and knocks. If any man open to Him, He will enter in with the same mercies and grace in his hand; and you may be well assured that the longer the grace of God is tasted, the greater number of years any one enjoys it, the richer and more precious it becomes. That faith is ordinarily the most strong, and the most full of joy and blessedness, which has had long time to grow. When it has been planted and rooted in the proper spring-time of life, and has been nourished by all the sun and rains of summer, how much better will it be able to withstand the wintry blasts, and to live through the perils and trials to which it will be then exposed!

MEMORABLE DAYS.

OCTOBER.

1.—The decoy business in Lincolnshire allowed to be commenced by Act of Parliament.

14.—1066. Battle of Hastings, which secured to William, hence called the Conqueror, the throne of England.

16.—1555. Bishops Ridley and Latimer burnt at Oxford for their opposition to popery, by order of Queen Mary.

16.—1793. Marie Antoinette, Queen of France, beheaded.

18.—St. Luke. He was by profession a physician, and was for the most part the companion of St. Paul. He is supposed to have died at the advanced age of eighty-four, about the year 70.

21.—Battle of Trafalgar, in which the gallant Lord Nelson lost his life.

25.—St. Crispin's Day. It is said that this good man and his friend travelled into France from Rome, in order to propagate the Christian religion; and, to avoid being a burthen to others, they followed the trade of shoemakers, but being discovered by the governor, they were beheaded. From this period the shoemakers have made choice of them for their tutelar saints.

25.—1739. Was laid the first stone of the Mansion House, a residence for the Lord Mayor of London.

28.—St. Simon and St. Jude.

28. Died Alfred the Great, King of England.

A CONVERSATION BETWEEN THE MINISTER OF A PARISH AND ONE OF HIS PARISHIONERS.

John. If you please, Sir, will you be kind enough to explain to me the text, "Love your enemies?"

Mr. B. Willingly, John; and I am glad you have asked me, instead of rejecting a hard saying because it is hard to understand.

John. Then, Sir, will you begin by telling me *exactly* who the enemies are we are commanded to love?

Mr. B. All those that hate us, that have injured or striven to injure us. All such we are strictly enjoined to love.

John. But surely we cannot be required to love them?

Mr. B. Indeed we are to love them from our hearts, as I will prove to you from Scripture. "Thou shalt not hate thy brother in thy heart." Levit. xix. 17. All men are our brothers.

John. But how must we show our love to them, Sir?

Mr. B. By forgiving their injuries not only until seven times, but until seventy times seven. Luke xvii. 4. By never seeking revenge. "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord." Rom. xii. 19. By wishing them all possible good.—"Neither have suffered my mouth to sin by wishing a curse to his soul." Job xxxi. 30. Again, by praying for them, as our Saviour has commanded us to do; "Pray for them that despitefully use you and persecute you," Matt. v. 44; not only that God would pardon their sins, (which none can refuse to pray for, who call to mind our Saviour's prayer, when in the agonies of death, "Father, forgive them, for they know what they do," St. Luke, xxiii. 34: whose example was followed by the martyred Stephen, "Lord, lay not this sin to their charge," Acts vii. 60); but we should also pray that He would turn their hearts to us, and reconcile them to Himself.

John. I see it is not so hard as I thought at first; I shall not forget, in future, to pray for my enemies.

Mr. B. Stay, John, this is not all; there is a harder duty yet to perform. We are to do them all the good in our power; we are to show to the world that we have freely and fully forgiven them, and that we *really* bear no malice nor hatred in our hearts. This is not so easy, is it?

John. Why no, Sir, I cannot say I had thought this was necessary; but I should like, if you please, to hear how you make it out, and where it is commanded.

Mr. B. Here, then, it is commanded. "Do good to them that hate you." Matt. v. 44. "As we have therefore opportunity, let us do good unto all men." Gal. vi. 10. And the way is pointed out to us in many places. We are to do good to their souls, by gently pointing out to them their errors, and reasoning with them mildly. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness;

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considering thyself, lest thou also be tempted." Gal. vi. 1. We are to do good to their bodies. "If thine enemy be hungry give him bread to eat, and if he be thirsty give him water to drink." Prov. xxv. 21. And we are to do good to their estates. "If thou meet thine enemy's ass or ox going astray, thou shalt surely bring it back to him again." Exod. xxiii. 4. And in addition to all this, we are enjoined to bless them, and speak well of them. "Speak not evil one of another, brethren, James iv. 11; and, "Bless them that persecute you, bless and curse not." Rom. xii. 14.

John. Thank you, Sir; I see that it is commanded, and that we must obey; but if it is not too much trouble, I should still like to know *why* we are to love our enemies?

Mr. B. We are to love them because they bear the image of God. "And God said, Let us make man in our image, after our likeness," Gen. i. 26. Also because it is the great and distinguishing duty which our blessed Lord commands and requires of his disciples. "This is my commandment, that ye love one another, as I have loved you." "These things I command you, that ye love one another," St. John xv. 12. 17. And herein are all men included; for, "If it be possible, as much as lieth in you, live peaceably with all men." Rom. xii. 18. Some men will not live peaceably with you, but the fault must not be on your side. If you cherish hatred in your heart, how can you perform rightly your duty to God, for "the wrath of man worketh not the righteousness of God?" James i. 20; nor will God accept your duty till you are reconciled: "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. v. 23, 24. Neither is it possible for us to hate men and to love God. "If a man say, I love God, and hate his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John iv. 20; but it is a certain sign that we love God if we love our enemies. "If we love one another, God dwelleth in us, and his love is perfected in us." 1 John iv. 12. And lastly, when we appear before the tribunal of the most High God, we shall have to answer for our hatred of others; and with what measure we mete, it will be measured to us again. What right have we to expect that God will forgive our sins if we do not forgive those of others? and in doing so we must remember that it is for *our own* soul's benefit that it is required of us, for *our* forgiveness is *necessary* to no one. If, then, you would be a Christian in heart as well as in name, John, above all things "put on charity, which is the bond of perfectness."

THE PROMISE AS SURE AS THE THREATENING.

As two Rabbies were approaching Jerusalem, they observed a fox running over the hill of Zion. The one—Rabbi Joshua—wept. The other—Rabbi Eliezer—laughed. "Wherefore dost thou laugh?" said he who wept. "Nay, wherefore dost thou weep?" said Rabbi Eliezer. "I weep," replied Rabbi Joshua, because I see what is written in Lamentations fulfilled: "Because of Mount Zion, which is desolate, foxes walk upon it." And therefore," said Rabbi Eliezer, do I laugh; for when I see with my own eyes that God has fulfilled his threatenings, I have therein a pledge that he will fulfil his promise; for he is more ready to show mercy than to execute judgment.

WHAT HAVE WE TO DO WHEN WE GO TO
CHURCH?

It has become so usual now to consider more who is going to preach the sermon than to think of the part each individual has to perform in the service at Church, that it seems as if those who think so much of the sermon had forgotten all else. They have only to refer to their Prayer-book, and they will see in how many parts of the service *we* is used, meaning the whole of the congregation; that they are to join in the prayers, led by the minister, which, with attentive ears, all can do, whether they can read or not. Indeed, there are many instances of persons, ignorant even of the alphabet, having thus learnt by heart many of the prayers and collects, and great portions of the Psalms and chapters from the Bible. There are parts of the service which it will be observed are to be said *for* the congregation by the minister alone, but to these the whole congregation should express their assent by joining in the Amen.

How different would the time of remaining in Church be to us if we took our part, and having gone to the house of prayer had used it as such. If we take no part in the service, but merely remain while the minister "reads the prayers," which is the expression generally used, we are only anxious for the time when they shall be concluded, and the sermon begun. It may certainly happen that the sermon attracts the attention, and makes some impression; but however great that may be, it is not to be put in comparison with devoutly uniting in the prayers, confessing our unworthiness, and praying for pardon; and yet, unless we do our part, and join in the service, as we see it is appointed for us to do, we lose one of the chief benefits of our attendance; for those who go to Church chiefly to hear the sermon probably pay little attention to the reading of the Lessons and the Psalms; and thus, if the sermon should not be of a nature for them to understand clearly, or what more frequently happens, one, which if it might be of use in striking home to the conscience, they find

fault with, they have no more benefit from two hours spent within the sacred edifice than if they remained at home. Indeed, they have incurred blame, for they have not made use of the House of God as a house of prayer.

They have not accompanied the minister "with a humble voice to the throne of grace," saying after him the confession: nor can they feel the meaning of the concluding prayer of the service as belonging to them, where the minister prays, that "the words which we have heard this day with our outward ears may be inwardly grafted in our hearts;" those words from Scripture which have, perhaps, not been heard.

HUMILITY.

Often meditate upon the effects of pride on one side, and humility on the other.

First, that pride is like a canker, and destroys the beauty of the fairest flowers, the most excellent gifts and graces; but humility crowns them all.

Secondly, that pride is a great hindrance to the perceiving the things of God; and humility is an excellent preparative and instrument of spiritual wisdom.

"God resisteth the proud," professing open defiance and hostility against such persons; but "giveth grace to the humble."

SIGNS OF HUMILITY.

1. The humble man trusts not to his own discretion, but in matters of concernment relies rather upon the judgment of his friends, counsellors, or spiritual guides.

2. He does not pertinaciously pursue the choice of his own will, but in all things lets God choose for him, and his superiors, in those things which concern him.

3. He does not murmur against commands.

4. He is not inquisitive into the reasonableness of indifferent and innocent commands, but believes their command to be reason enough, in such cases, to exact his obedience.

5. He lives according to a rule, and with compliance to public customs, without any affectation of singularity.

6. He is meek and indifferent in all accidents and chances.

7. He patiently bears injuries.

8. He is always unsatisfied with his own conduct, resolutions, and counsels.

9. He is a great lover of good men, and a praiser of wise men, and a censurer of no man.

10. He is modest in his speech, and reserved in his laughter.

11. He fears when he hears himself commended, lest God makes another judgment concerning his actions than men do.

12. He gives no pert or saucy answers when he is reproved, whether justly or unjustly.

13. He loves to sit down in private, and if he may, he refuses the temptation of offices and new honours.

14. He is ingenuous, free, and open in his actions and discourses.

15. He mends his faults, and gives thanks when he is admonished.

16. He is ready to do good offices to the murderers of his fame, to his slanderers, backbiters, and detractors, as Christ washed the feet of Judas.

17. He is contented to be suspected of indiscretion, so before God he may be really innocent, and not offensive to his neighbours, nor wanting to his just and prudent interests."

SUNDAY SCHOOL INTELLIGENCE.

ST. GEORGE'S CHURCH, TORONTO.

The annually recurring festival of the children attending the Sunday School connected with the above-mentioned Church, took place on Friday the 12th September. At twelve o'clock, the children in number about 350, assembled at the Church, where prayers were said by the Incumbent, the Rev. Dr. Lett, whose untiring exertions among his congregation have increased the average attendance at the School within the last three years from about seventy-five to its present large amount. Service being concluded, the examination followed in which the answering was most satisfactory and alike creditable to the children and to their instructors. At three o'clock, the examination being over, the children were marshalled in procession and accompanied by their teachers and friends, altogether about 500, proceeded to the residence of Dr. Lett, where tables were laid out which groaned under the weight of an excellent repast to which the little ones did ample justice. Among the company present were the Chief Justice, Mrs. Strachan, Mrs. D. Boulton, Col. Duggan, E. T. Dartnell, Esq., Wm. Bright, Esq., R. R. McMullen, Esq., Mrs. Esten, Mrs. Cosens, the Misses Arnolds, &c. &c.—The repast ended the young folk proceeded to the grounds of Mrs. D. Boulton at the Grange, which were kindly opened by that lady for the occasion. Here rather a novel treat was prepared in the shape of a large Montgolfier balloon fifteen feet in height, twenty-four feet in circumference, and upwards of 500 feet in dimensions, made by the Hon. Sec. of the Sunday School, Mr. Dartnell, jun.—After several ineffectual attempts at inflation, owing to the weight of the balloon breaking the cords, success at length crowned the efforts, and the huge machine slowly but majestically rose amid the joyous shouts of a large crowd of spectators who had assembled to witness the ascent. The balloon passed over St. George's Church, and soon reached an elevation of about a mile. It was seen by hundreds in the city with amazement, and at a late hour at night had passed the island, and was far out in the lake. The young people then re-assembled in front of Dr. Lett's residence, and after giving three cheers for the Queen and one cheer more, three cheers for Dr. Lett, and three cheers for Mr. Dartnell, jun., dispersed to their several homes, highly gratified with the proceedings of the day.

Printed and Published Monthly, by A. F. PLEES, at the Office of *The Church* paper, No. 7, King Street Wests Price, 2s. 6d. per annum. No orders filled unless accompanied with remittance.

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The Young Churchman

"Feed my Lambs."

No. 12.]

TORONTO, NOVEMBER 1st, 1851.

[PRICE 3D.]

[Original]

THE CHURCH SCHOLAR'S NOTES ON THE NEW TESTAMENT.

The Gospel according to St. Matthew.

CHAP. VI.—CONTINUED.

Ver. 16. *Of a sad countenance.*] 'Put not on artificially any appearances of sorrow or penitence which do not of themselves become impressed upon you.'

— *They disfigure their faces.*] They allow their beard and hair to grow, and perform not the ablutions which cleanliness requires.'

Ver. 17. *Thou, when thou fastest, anoint thy head.*] 'Attend to your outer person as usual,—according to the customs of the country in which you live.'—Fasting is simply a symbol of real sorrow for sin in the heart. If this feeling exist, the effect produced on the life thereby will be to the all-seeing eye of God, a sufficient proof of its reality—without the addition of squalidness about the person which—when it can be avoided—must be offensive to God and His holy angels—even as it is to men.

Ver. 18. *Shall reward thee openly.*—'The advantages to be gained by strictly regulating the propensities of your nature will—according to the arrangements of God—be an increased strength of mind and a clearness of conception in respect to the sublime intellectual and spiritual truths which the religion of your Lord discloses, and a more real fondness for them. This healthy condition of your soul and spirit will be recognized by your fellow-men,—who will feel themselves benefitted by your example and influence.'

Ver. 19. *Lay not up for yourselves treasures upon earth.*] 'Understand rightly the possessions which you have—or which you may have the power of acquiring. Value them solely as means by which you may do good and gain good—and suffer not your thoughts to gloat over them as things in themselves precious.'

Ver. 20. *Lay up for yourselves treasures in heaven.*] It is most clearly revealed that every good deed and act of charity done by the man who has been grafted into the Body of Christ, shall be rewarded. "The son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." (Matt. xvi. 27.) "Whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." (Eph. vi. 8.—) Hence however costly good deeds and acts of charity may have been—however much they may have diminished earthly accumulations—they have nevertheless—under the economy of the religion of our Lord—secured incalculable and eternal gain.

Ver. 20. *There will your hearts be also.*] Daily experience proves men to be so constituted that, if the mere possession of wealth, irrespective of the good uses to which it may be put, become a passion in any one—every other feeling is gradually absorbed in it:—the heart—the whole man—becomes affected thereby injuriously—at last, fatally.—On the other hand—by looking at wealth, as simply a means of doing good and gaining good,—and acting on that conviction—the heart—the whole man—is influenced beneficially—is rendered generous and sympathetic, even as God designed the expectant heirs of heaven to be.

Ver. 22. *If thine eye be single.*]—'Be sound—not diseased.'

Ver. 23. *If thine eye be evil.*]—‘be diseased.’—If the spirit of a man become enslaved to the love of wealth, its view of every thing is coloured thereby. If the spirit of a man free itself—as it may, by the aids which the religion of our Lord supplies—from this and other evil passions, its view of all things becomes more correct—more in harmony with the plans of God.

—*If the light which is in thee be darkness.*] What a man prides himself on as a special point of distinction between himself and other men is often a grievous error. Such errors are naturally very difficult to be got rid of.

Ver. 24. *Ye cannot serve God and mammon.*] It is impossible for a man to be wrapped up in the love of wealth for the mere wealth’s sake, and at the same time to do his duty to God and his fellow-creatures, as a member of the Church founded by our Lord.—Mammon is a personification of the whole idea of exclusive devotedness to worldly gain.—It is a Syriac word signifying “gain.”

Ver. 25. *Take no thought for your life.*] Anxious distracting thought is meant.

—*Is not the life more than meat?*] ‘Hath God given you life? He will not withhold a lesser boon—a perception of the means whereby you may obtain a supply for its sustenance.—Hath God clothed your spirit with a body—and that too so exquisitely formed? He will not deny you the power of procuring that wherewith it shall be shielded from harm.’

Ver. 26. *Your heavenly Father feedeth them.*] Not miraculously—but by giving them instincts, and by furnishing materials which those instincts urge them to search for and to use.—Even so the members of Christ’s Church are to expect the supply of their wants—not supernaturally—but through the legitimate exercise of the intellectual and corporeal gifts with which God has entrusted them.

Ver. 27. *Can add one cubit to his stature.*] Let a man take ever so much anxious distracting thought, he cannot add one day more to the sum of his days.—The word translated “stature” in the language in which St. Matthew writes, refers to a man’s age, rather than to his height.

Ver. 28. *The lilies of the field.*] ‘Common wild flowers.’—A species of crocus called the *Amaryllis lutea*, abundant in Palestine, is supposed to be referred to.

Ver. 29. *Solomon in all his glory was not arrayed like one of these.*] Solomon as he sat on that throne to which “there was not the like made in any kingdom,” 2 Chron. ix. 19., was not so exquisitely adorned as one of these wild flowers.—The examination of the structure of flowers by means of a powerful microscope fills the mind with admiration of the infinite perfection of the handywork of God.

Ver. 30. *The grass of the field.*]—‘The wild vegetation around us.’

—*Which to day is and to morrow is cast into the oven.*]—‘Which is seen flourishing to-day—but ere night is cut down and withered,—and to-morrow is reduced to ashes in the oven.’—Portable earthenware and metal ovens were used, in which thin cakes, when wanted, were very quickly baked.

—*O ye of little faith!*] ‘Ye who reflect but little on Him whose workmanship ye are, and who consequently repose but little confidence in Him and His arrangements in the economy of the world.’

Ver. 31. *Therefore take no thought.*] The word which St. Matthew uses denotes distracting anxious thought—thought that will not permit the mind to apply itself with effect to any subject but that which occasions the anxiety.—The teaching of our Lord, when rightly understood, nowhere justifies recklessness in worldly matters. It introduces into the pursuits of men just that correcting element, which enables them to use rightly the things which God supplies to them on earth.—The words of Holy Scripture are to be taken—not in an isolated way—but in combination with the context—i. e. the chapter or book where the words occur,—and as limited by other declarations.

Ver. 32. *After all these things do the Gentiles seek.*] “Let us eat and drink for to-morrow we die”—was virtually if not literally a maxim among the heathen—as it is among those who, within the pale of the Church, lead an animal life, disbelieving the immortality and accountability of man.

—*Your heavenly Father knoweth that ye have need of all these things.*] No one can be so intimately acquainted with the minute requirements of a piece of mechanism as he who invented and constructed it.

Ver. 33. *Seek ye first the kingdom of God.*] Most of those whom our Lord addressed were as yet unacquainted with the kingdom of God—the kingdom which God was about to establish on the earth. They all indeed expected a kingdom—they would not otherwise now have been gathered together round our Lord;—but they were not aware of its true character. Hence our Lord calls upon them to make “the kingdom” a primary subject in their investigations; and to those who discover and avail themselves of it in its true character—*i. e.* to those who enter into it, and become its faithful subjects—he adds a promise that they shall have a supply of all things needful for their subsistence in this life.—We, who from our infancy have been brought up within the kingdom—*i. e.* within the Church founded by our Lord—have no need to seek for it—but we should be reminded by these words of our Lord, as often as we hear or read them, not to let slip from our memories the real character of the Institution into which we have been engrafted,—but to study it more and more,—and to make our duties to it as members thereof paramount and supreme amidst our other duties as men:—and thus to aim earnestly at a participation in the final kingdom—of which the Church founded by our Lord is only an introductory compartment—wherein the inheritors of the kingdom are kept for awhile, to be tested, purified and prepared for a nearer approach unto God.

—*and his righteousness.*] The expression “the righteousness of God,” in Christian teaching, has a twofold signification—first it signifies the righteousness which was in our Lord, which is placed to the account of the whole human race, wiping out the original guilt of the first transgression and making them salvable again—which righteousness is especially placed to the account of those who join the Church founded by our Lord—for they, being made conscious of the great work which has been done for them, shew that they

rely wholly upon it for acceptance with God, by constantly appealing to it and pleading it.—It is plain, from the institution of sacrifice, that under the Jewish dispensation it was not designed that any man should expect acceptance with God by the observance of the ceremonial and moral Law—although the observance of this Law, so far as it was possible, was required.—The real cause of acceptance before God, was something which the outpoured blood of innocent animals typified. This something was, as it pleased God, more or less clearly conceived of, by the devout among the Jewish people.—The great crime of which the public authorized teachers had been guilty—and which had brought the people at large to such a debased condition in respect to religion,—was the omission of the true doctrine relative to the sacrifices, and the adoption of a very superficial interpretation of various parts of the divinely revealed Law.—Secondly, “The righteousness of God” denotes the real goodness which God hath ever desired to see in men,—and which the Holy Spirit strives to produce within every one who by being grafted into the Body of Christ, has become a member of the kingdom of heaven.

—*Shall be added unto you.*] When any individual man shews a willingness to accept with joy and obedience the great blessings which God hath provided for our race,—in the revealed system of salvation,—those great blessings are immediately made over to him—and with them many lesser boons are thrown in, so to speak, over and above, as gratuitous additions from the overflowing bounty of God.—With the gift of Christ our Lord, and the means of grace which he has instituted and left on the earth for our use, He freely gives us the ordinary earthly necessities which we require.

Ver. 34. *Sufficient unto the day is the evil thereof.*] A proverb.—We should not anticipate evils. If we sincerely, as members of Christ, place ourselves in the hands of our Father who is in heaven, and day by day—so far as in us lies—do our duty, no evil will befall us.

POETRY.

[Selected.]

LITTLE BESSIE,

AND THE WAY IN WHICH SHE FELL ASLEEP.

Hug me closer, closer mother,
Put your arms around me tight,
I am cold and tired mother,
And I feel so strange to night,
Something hurts me hear, dear mother,
Like a stone upon my breast,
Oh I wonder, wonder, mother,
Why it is I cannot rest.

All the day, while you were working
As I lay upon my bed,
I was trying to be patient,
And to think of what you said.—
How the kind and blessed Jesus,
Loves His lambs to watch and keep,
And I wish'd He'd come and take me
In His arms, that I might sleep.

Just before the lamp was lighted,
Just before the children came,
While the rooms was very quiet,
I heard some one call my name;
All at once the window opened,
In a field where lambs and sheep,
Some from out a brook were drinking,
Some were lying fast asleep!

But I could not see the Saviour,
Though I strained my eyes to see;
And I wondered if He saw me,
If He'd speak to such as me;
In a moment I was looking
On a world so bright and fair,
Which was full of little children,
And they seemed so happy there.

They were singing, oh how sweetly!
Sweeter songs I never heard;
They were singing sweeter, mother,
Than can sing our yellow bird,
And while I my breath was holding,
O. e, so bright upon me smiled,
And I knew it must be Jesus,
When He said, "Come here, my child.

"Come up here, my little Bessie,
Come up here and live with Me,
Where the children never suffer,
But are happier than you see."
Then I thought of all you'd told me
Of that bright and happy land,
I was going when you called me,
When you came and kissed my hand.

And at first I felt so sorry
You had called me: I would go;
Oh! to sleep and never suffer,—
Mother, don't be crying so.
Hug me closer, closer, mother,
Put your arms around me tight:
Oh, how much I love you mother;
But I feel so strange to night!

And the mother pressed her closer
To her overburdened breast;
On the heart so near to breaking
Lay the heart so near at rest.
In the solemn hour of midnight,
In the darkness calm and deep,
Lying on her mother's bosom,
Little Bessie fell asleep?

THE SABBATH EVE.

The Sabbath eve,—how tranquilly, its moments steal away;
The fading sunbeams seem to shine, with a yet softer ray;
And flowers a sweeter perfume shed, upon the balmy air,
As if they offered incense, too, on this blest day of prayer.

The house of God is closed once more. What record hath
it given?
What note of those who worshipped there, is writted now
in heaven?
While with our lips we sung thy praise, and knelt before
thy throne,
Lord, did we yield our hearts to Thee, wholly, to be thine
own?

How poor are all our services,—how many a wandering
thought
Hath drawn our souls from those great truths, with peace
and comfort fraught!
Sin mingles with our holy things,—we can do nothing good:
Oh! wash our tears and prayers and works, in Jesus' precious
blood.

Alone—we read thy sacred Word, we meditate thy law,
And by thy Spirit's gracious aid, fresh life and comfort
draw;
Alone—renew our public vows; alone—we seek thy face:
Pleading for strength and willingness to run the Christian
race.

Something there is,—we know not what,—in the calm
Sabbath hours,
Which seems to chase the doubts away from these faint
hearts of ours;
Something on each recurring eve,—we feel not else as then,—
That tells the High and Lofty One, is reconciled to men.

Something which has a magic power, to soothe each anxious
fear,
In the sweet thought, the confidence, that Christ the Lord
is near:
Near, to refresh us with his love, to give us heavenly peace,
And from the hated power of sin, our spirits to release.

Near, as when once in ages past, He joined the sorrowing
pair,
Who talked with mournful love of Him, but knew not He
was there:
Near, to illumine our dark minds, as He illumined theirs,
Near,—yet in heaven,—presenting there, our poor imper-
fect prayers.

'Tis not triumphant joy we feel—there is too much of sin,
Too much iniquity without, too much of guilt within,
For that on earth: but happiness, calm silent peace we
know:
A stream from the eternal fount, heaven's bliss bugun
below.

It is thy purchase, Saviour, Lord, all, all to Thee we owe,
And in adoring gratitude, before thy feet we bow.
Would that our hearts and tongues were touched, with
seraph fire and love :
Oh ! would that we could sing to Thee, as angels sing above.

'Tis vain, 'tis vain,—chained down to earth, yet struggling
to be free.
Oh ! bid us leave our cumbrous clay and soar to heaven
and Thee :—
Jesus, our souls' affianced One, our King, our God, our All,
As the heart panteth for the brook, we long to hear thy call.

Hush !—'tis not ours to fix the time ; thy will, not ours, be
done ;
Our term of trial and of toil, hath scarcely yet begun.
Yet ask we one rich precious boon, to glorify thy name,
And far and near, thy saving power and mercy to proclaim.

Sweet Sabbath eve ! oh ! how we love, thy quiet holy rest,
When with refreshing from on high our thirsty souls are
blest ;
Sweet Sabbath eve ! yet more and more, thy sacred hours
we'll prize,
Until made meet for brighter worlds, we pass into the skies.

MISSIONARY INTELLIGENCE.

MISSIONS IN MADRAS.

THE COLEROON MISSION.

We are indebted to the *Madras Quarterly Missionary Journal* for the following interesting history of this Mission. It is written by the Rev. C. S. Kohlhoff, and dated from Erugalore, 11th June, 1850 :—

Narrative of the Rise and Progress of the Coleroon Mission.

The Coleroon Mission District, so called from its being situated north of that branch of the Cavary river, known by the name of the Coleroon, by which also it is separated from the several Mission Districts in Tanjore and Trichinopoly, was formed by the accession of a large body of Roman Catholic converts to our communion about the beginning of 1830.

On their application to the Missionaries at Tanjore, to be received into the fellowship of our Church and to have schools established among them, the late Rev. Mr. Haubroe proceeded to visit their villages, and it was chiefly through his indefatigable exertions that congregations were formed in sixteen villages.

The result of Mr. Haubroe's observations, on his first visit to these congregations, was communicated by him to the Ven. Archdeacon Robinson, who was then on his visitation to the Churches of Southern India ; and it well deserves to be recorded, as it shows at once the care taken by that faithful Missionary in the reception of these new converts, and the well-directed liberality of the Madras District Committee of the Gospel Society in sanctioning the expenses for maintaining teachers, and even for the erection

of chapels in some of the principal villages, while the reduced state of their funds had involved them in serious difficulties.

The following are extracts from a letter addressed by Mr. Haubroe to Archdeacon Robinson :

" On his arrival at Maitootty (one of the principal villages in the Coleroon district) on the 10th February, 1830, he writes, ' I had a conference with the headmen of the village and with the deputies sent from several other villages who had come to the determination of renouncing Popery. I endeavoured to ascertain the condition of the people as to their mode of living, and the state of religion among them. They belong to the caste of hunters (Valliar) which inhabit the hill country. Being good marksmen they were engaged by the former Hindu Rajah or Polygar of Tûrioer, who granted them certain lands and other privileges for their services in times of war. Many of them still retain, as a name of distinction, the title *Servakaren* ; that is, captain of a company of from 100 to 50 men. At present they maintain themselves by the cultivation of those lands which had been granted them by the Polygars, and which they now hold on equal terms with other cultivators.— They were brought over from Heathenism to the Roman Catholic profession by the exertions of the Jesuit Missionaries of Madura, about a century and a half ago. But since the Order was dissolved and European Missionaries are no more sent to them, their congregations are in an entirely neglected condition. They form a Parochial district, extending from the Western limits of the Tanjore Province to the hills beyond Trichinopoly, about twenty miles in length. Porthagoody is the chief station, ten miles N. W. of Trichinopoly, where a priest from Goa resides, who is always nominated by the Bishop of Caranganore. The number of Roman Catholic families connected with Porthagoody is estimated at 4,000 of various castes, of which the Valliars form the most considerable class. Every annexed village has a prayer-house, being a thatched building, but at the chief station is a large brick church, where christening and marriages must be performed, and the Mass held. On my inquiry into the motives of seeking a communion with the Protestant Church, they stated that they had lately become better acquainted with the truths of the Gospel through the means of conversation with their Protestant neighbours, and by tracts which they had received from the Rev. Mr. Schreyvogal at Trichinopoly ; that they enjoyed not the benefits of the regular means of instruction ; that the Holy Scriptures were prohibited them. The Divine Service at Porthagoody consisted in reading a Latin Liturgy, and in the adoration of the canonized saints of the Church of Rome. In the villages, where chapels were built, the whole worship was only that one of the villagers repeated every morning at four o'clock, the *Rosary*, and in the evening again as many times the *Ave Maria*, or invocation of the Virgin Mary. Schools were unknown among them, and hardly one out of a hundred

was able to read. They complained of a tax being levied by their priests for processions on the annual festivals, when every man was obliged to pay a quarter Rupee for expenses to the car or conveyance of the images, music, masks, fireworks, &c. While the Jesuit Missionaries were labouring among them the same pompous cultus was maintained, but they did not exact the expenses from the people.'

Being desirous of further information regarding this interesting people, Mr. Haubroe proceeded soon after on a second journey to these congregations, and stayed with them eight days, visiting from village to village. His observations led him to form a most favourable estimate of the character of the people, as well as of the prospect of success in this field of labour.

"Writing to the Archdeacon he says, 'I was highly delighted, and trust that a wide door is opened to the spread of the Gospel among a people who seemed ripened for that purer form of worship which the Gospel dictates to mankind. They appeared to me on the whole an interesting class of people. They are generally of a robust stature, their countenance intelligent and manly, their conversation open but modest. Their civil freedom would make the Protestant religion more accessible: descendants of a warlike race, they are not so much subject to caste prejudices as their neighbours. They allow their widows to marry again.'

"In his visit to their congregations he writes, 'Everywhere I met with a friendly reception. Two villages have made over their Chapels built by themselves to the Mission, viz., Maitooputty and Cogoody. Two hundred families have enlisted their names as catechumens; among them two of their Catechists.'

"Here, Mr. Haubroe remarks, 'is the beginning of an entire new Mission, which *pro tem* must be superintended from Tanjore and Trichinopoly.'

"It is but proper to add that the Archdeacon, having received intelligence of so highly interesting a nature, relinquished his intended route along the Western coast and hastened back from Cochin by a more direct road to Tanjore, in order that he might be able to judge, from his own observation, of the actual condition of the new Churches, and to confer with the Missionaries on the wonderful prospects of increased usefulness thus opening upon them. On his arrival, on the 23rd of March, at Maitooputty with the Rev. Mr. Schreyvogel, who accompanied him from Trichinopoly, he was met there by Mr. Haubroe from Tanjore, and having carefully inquired into the motives of the applicants for reception into our Church he was fully satisfied as to the sincerity of their profession, and was greatly pleased with all he saw and heard. He exhorted the people, who came to them in large numbers, 'to persist in their desire for instruction in the Gospel of Christ and in their resolution to profess it in its purer form,

to pray to God for light and knowledge, and above all for grace to walk worthy of the Gospel which they believed.'

"The Archdeacon, in his letter to the Committee from which I have quoted the above passage, gives a most encouraging report of his visit to their villages, with much information that is interesting. He thus notices Porthagoody, the residence of the Priest. 'There is a handsome car kept near the door of the Church, similar, and for similar purposes, to that of a Pagoda. The Ten Commandments are painted all round the upper compartments, omitting the second altogether for obvious reasons; it would be too bold and hazardous to emblazon such a law upon the very instrument and equipage of their idolatry.—Under the Commandments are various sculptured representations, such as serpents pursuing men and biting them, the torments of hell, and beings like the infernal furies of the Hindoos, &c. Behind is a place to receive the offerings of the faithful; and above, the throne of the Saints whose turn it is to go in procession, among whom Francis Xavier is a very prominent personage, being adored with divine honours.'

"These observations, I would add, may be verified, by a visit to Porthagoody, at the present day.

"From the first report of the Mission district furnished by Messrs. Haubroe and Schreyvogel to the Madras District Committee, of the S. P. G., dated 3rd August, 1830, and from the Returns which accompanied it, it appears that their congregations numbered 251 families, or about 850 souls, and that in the eleven schools opened in the district 236 children were receiving Christian instruction, of whom two-thirds were Christians.

The Missionaries clearly saw and plainly stated the discouragements as well as the encouragements with which the due supervision of this new field of labour was connected, and subsequent events fully proved the correctness of their remarks. The Report states,—'The country has few or no Pagodas. The people are generally free men mostly employed in cultivation: a great proportion of the inhabitants are Roman Catholic. Though only a part of them have declared themselves in favour of the Protestant religion, it is a propitious sign that a spirit of inquiry has been excited as to the doctrines of the Gospel among the rest. Our schools at the same time have excited a favourable opinion of our institutions.' And I would add that since the establishment of our schools in this district the Romanists also have opened schools here: though, like most institutions which have been set on foot out of mere opposition, they have in many instances fallen into neglect and have been discontinued.

"Their discouragements are stated by the Missionaries as follows. 'The disadvantage which presents itself is the situation of the district, which is separated from Trichinopoly and Tanjore by the Coleroon and Cavary rivers and their branches, and lies at a distance of fifteen or twenty-

five miles, which renders the superintendence of these stations, by the Missionaries of the two respective Missions, a very laborious task in addition to their present sphere of labours.* But this was the only arrangement which circumstances would permit at that time when the whole number of the Missionaries of the S. P. C. K. and the S. P. G. F. P. labouring in India, was five. And this was not all; it was difficult even to procure Catechists and Schoolmasters qualified and willing to proceed to these congregations.

It was therefore resolved upon at a meeting of the M. D. C. S. P. G., on the 20th August, 1830, 'That the superintendence of the Coleroon congregations be for the present divided between the Missionaries at Trichinopoly and Tanjore, as recommended by Messrs. Haubroe and Schreyvogel, and that the Native Superintending Catechist, appointed to Maitooputty, should act under the instructions which the Archdeacon may deem requisite to issue.'

"The following was the division of the villages agreed upon by the Reverend Missionaries at Tanjore and Trichinopoly:

In connexion with TANJORE.			In connexion with TRICHINOPOLY.		
Names of Places.	No. of Families.	No. of Children in school.	Name of Places.	No. of Families.	No. of Children in school.
Maitooputty	33	36	Echamputty	20	0
Govendachie* ..	5	45	Erungalore	23	6
Veraloor	11	26	Calpaliam	10	12
Colamanicam	15	25	Conaley	9	0
Puducottah	17	12	Connagoody	25	12
Cogoody	40	35	Vandaley	28	15
Poondy			Poolambody ..	15	12
Silveypetty }					
	121	179		130	57

* These were only catechumens from Heathenism, who afterwards relapsed.

"Such was the commencement of the Coleroon Mission, and it affords no ordinary cause for thankfulness to the Lord for thus opening a great door and effectual, and causing the light of His Gospel to shine on a people who had hitherto learnt only so much of Christianity as the pomp and pageantry of Popery was calculated to teach them, and who had been completely brought under the bondage of the Romish Church.

"Under these circumstances the Madras District Committee resolved to forward the views of the Reverend Missionaries and to sanction the extension of their Mission. Their funds seem at that time to have been low, and even involved in debt; but confident that the Lord, who had opened a way for extending the knowledge of His Gospel in a district which had hitherto been closed against them, would also put it into the hearts of His people to assist

both with their prayers and alms in this good work, they sent forth their appeal to the Christian public, and they did not appeal in vain."

(To be concluded in our next.)

SELECTED ARTICLES.

HAVE I A SOUL?—WHAT THEN?

Yes, indeed, I have. The value of the soul no tongue can describe. It is eternal, and must spend an eternity, either in a world of glory, or in the region of darkness!

If my soul be so infinitely precious, ought I not to make it my first care? True, I am placed in an insnaring world; I am surrounded by cares, difficulties, and business; I have my daily duties to perform, every-day crosses to encounter; but let *nothing* stand in the way of my first care, MY SOUL!

The health of my body depends upon the beat of my heart. If that is in fault the life-stream is affected; circulation grows languid, and a chilling sensation is felt throughout my frame.

And so does my spiritual health depend upon the state of my soul! If my Good Physician be not continually resorted to for the Holy Spirit's quickening powers, very soon all within will be in a languishing and dying state.—It is from God alone that I can receive wisdom, support, and direction, for all that lies before me. My Saviour has opened a fountain for all my guilt, and all my weakness. If I fail to drink largely from such a fountain, all that I do will be one mass of confusion. Instead of peace, I shall have disquietude; every little circumstance will seem filled with difficulties; unexpected duties will be met with agitation; my mind will be as a troubled sea, my temper will be irritable, and all pleasure in my business will cease to exist.

I know that the proper measurement of time depends upon the correct ticking of my watch. Should the mainspring be out of repair, or broken, I cannot expect the wheels to perform their daily round of duty. If I neglect to wind up my time-piece, I cannot blame its mechanism, because it ceases to tick. *My soul* is like this main-spring. Let me, then, before I enter on my daily duties, repair to that throne of grace, where I shall find a willing and powerful Hand ready to renew me day by day.

Let me first secure the peace which Jesus gives; let me first feed my own soul with spiritual strength and grace; then, how differently shall I spend my days! "I will go in the strength of my Lord God" The most trifling annoyance I will receive as from His hand, and my peaceful manner, my quiet spirit, my subdued temperment, will cause my household to acknowledge, that "religion's ways are ways of pleasantness, and all her paths peace."

But let me never feel satisfied that I am feeding others while my own soul is starving! I must beware of Satan's

divices. Often, alas ! does he lull the Christian to sleep with regard to his *own* spiritual growth, while he is active enough in cultivating the vineyard of others ! My friends see me thus busily employed for my Lord, and think that all is right, and commend me. But, perhaps, my Master above "sees that my own heart is a waste howling wilderness."

"What shall a man give in exchange for HIS SOUL?" (Matt. xvi. 26.)

"They made me keeper of the vineyards; but *mine own* vineyard have I not kept!" (Sol. Song, i. 6.)

SCRIPTURE CHARACTERS.—ASA. 2 CHRONICLES XIV. XV.

You will remember, that the children of Israel were divided into twelve tribes, or families, each tribe being descended from and called by the name of one of the twelve sons of Jacob; that, during the reign of Rehoboam, the son of king Solomon, about 970 years before the coming of Christ, ten of the tribes revolted, and set up a king of their own; but that the other two, namely, the tribe of Judah, and the tribe of Benjamin, continued faithful to Rehoboam; and that, from this time they remained two distinct nations, the two tribes being called the kingdom of Judah, and the ten tribes being called the kingdom of Israel.

It is the character of Asa, the third king of Judah, and the grandson of Rehoboam, which we purpose now to consider.

The father and the mother of king Asa were both of them wicked; doubtless, therefore, they took little pains to teach their children to love God, or to instruct them in the narrow way that leads to everlasting life. Asa, it is probable, was brought up with a hatred of religion, or at all events in utter neglect of it, and with bad examples on all sides of him. Who can tell what a blessing it is to have had pious parents; to have been taught in our infancy of God and of his Son Jesus Christ, and to have had our tender hearts pointed to heaven; to have had a father's and a mother's prayers committing us into the hand of God, and dedicating us to the service of our Father which is in heaven? Parents, do you instruct and warn and pray earnestly for your children? When they are young, you cannot tell how greatly, under the blessing of God's Spirit, these prayers and warnings may influence their tender hearts; and when they grow up to manhood you must not cease, though perhaps for years and years you may seem to have prayed in vain, and their hearts may seem yet hard and impenitent; you must not cease; one day, perhaps, when you are in the tomb, and your voice silent in death, those prayers may be answered, and God's Spirit may save your child; for though your prayers and your tears may seem for a time to meet with no return, they are not, they cannot be, forgotten in the sight of your God.

Asa had no such blessing as this: he was brought up at court, in the midst of wickedness and idolatry; but even here, the Holy Spirit of God, whose office it is to change and convert the sinful and corrupted heart of man, would display his mercy and his power, and had marked Asa for a child of God and an heir of everlasting life. No situation in life, however adverse it may be to our religion, can ever serve as an excuse for our neglect of it. God's word is, "As thy day, so shall thy strength be." The greater therefore our temptations and difficulties may be, the more grace will, if we do but pray earnestly for it, be given us to encounter them. We never should place ourselves willingly in circumstances wherein we know that we shall meet with temptation; that would be to tempt God: but, if our duty calls us into such circumstances, then we may rely in safety upon Him, who hath said, "My grace is sufficient for thee," for, "my strength is made perfect in weakness." When we are about to enter upon any business of life, to engage in a particular profession, or to take any step in life which greatly concerns our future happiness and interest, the first question must be, am I about to expose myself to temptation? do I believe that it is my duty so to do? do I undertake this, with a firm belief that God's blessing will attend me in it? If you cannot answer these questions, as you would wish to answer them the day of your death, you are not on safe ground. You are giving Satan an advantage over you, and you cannot depend upon the assistance of Him who alone can enable you to overcome him.

Asa was not ashamed to confess his religion; he had been brought up in a family where God was not honoured, and his profession would no doubt for a time expose him to contempt and ridicule. But we do not find that this deterred him for one moment. Upon the death of his father, Asa became king over Judah, and his first act was to make an open and bold profession of his determination to serve God. His father, and his grandfather, had both been idolaters, and by this time the people had been accustomed to the wicked worship of idols of wood and stone, and would no doubt be very unwilling to be disturbed. For however wicked and foolish this worship might be, we may be sure that the heart of man would be wicked and foolish enough to practise and to love it. Asa, however, could not bear to see the true God so dishonoured and despised; we read, "he took away the altars of the strange gods and the high places, and brake down the images, and cut down the groves; and commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment."

Asa's conduct was blessed; God gave him peace from his enemies, and "the kingdom was quiet before him."

War however did at last come upon him; the Ethiopians, a great and mighty nation, came with a vast army to fight against king Asa, thinking no doubt that they could soon overcome the little kingdom of Judah. But Asa knew

that God was on his side, and would fight for him, and feared not to bring his army against the powerful multitudes of the Ethiopians. He prevailed:—the Ethiopians were defeated and fled from before Asa. We shall do well to observe the prayer that Asa offered before the battle.—(Chap. viv. 5—11.) It is beautiful example of that trust and confidence which a Christian ought to have in the power and the love of his God.

Asa, however, though he was so firmly assured that God would protect him, had not neglected the ordinary means of preservation against his enemies. We find that when his kingdom was blessed with peace, he made use of this opportunity for building cities and preparing armies for its defence. And thus it is also with the Christian soldier; he must be fully sensible of his own utter weakness, and rest all his hopes of victory over his mighty enemies, the devil, the world, and the flesh, upon the grace of God's Holy Spirit, by whose power he was first led into the way of salvation, and by whose favour alone he can be preserved in it, and yet, he must never neglect to use the means of grace. He must not neglect daily reading and meditation on the Word of God; he must not omit his private prayers and self-examination; he must not forsake the public worship of God in his house, his preparation for, and employment of the Sabbath in holy exercises; the seeking for strength to encounter the dangers and temptations of the week; to live more in communion with God, and with Christ, and in better preparation for eternity; in short, as St. Paul declares, in the 6th chapter of Ephesians, he must "put on the whole armour of God," if he would have strength given him, "to stand against the wiles of the devil." He must use all these means of grace, and then he may humbly hope that God will bless them.

God loves to behold his faithful followers upon earth.—They are, as he has been graciously pleased to call them, "His own elect, in whom his soul delighteth." He is training them for glory; and if they earnestly, though sometimes mournfully, on account of their many sins and short-comings, seeking to serve Him, He will oftentimes manifest Himself unto them, and assure them of his gracious favour and blessing. These are seasons of great joy to the Christian; he is refreshed and urged onward by them, and they leave him with peace in his heart a peace which all the pleasures and temptations of the world cannot take from him. So it was with Asa; God sent his prophet to meet him as he was returning from the battle; he told him that God was with him, and would continue to him his favour and goodness. Upon receiving this token of the blessing of the Almighty, Asa took courage, and resolved to continue his pious labours. He called together all his people and caused them once more to dedicate themselves to the service of the Lord, the God of their fathers. They entered into solemn covenant to put away the idols and to return to the service of the true God. "And all Judah

rejoiced at the oath." They might well rejoice to think that they had returned into the ways of that religion, "whose ways" alone "are ways of pleasantness, and all her paths are peace." My reader, have you ever entered into covenant with yourself, to "seek the Lord with all your heart and all your soul?" If you have, I need not tell you the joy and the unspeakable blessing of being a servant of the most high God; only remember that it is by the Holy Spirit of God alone that you were brought to this state of mind, and that it is by Him alone that you can be preserved for one moment in the love and service of God and your Saviour Jesus Christ: but if you have not, if you are yet a bond-servant of Satan, and of the world, know that Jesus died to set you free; that God sent his only Son into the world to deliver us from the power of darkness. Go unto Him that hath said, "Him that cometh unto me I will in no wise cast out." Seek to be his servant whom you have so long neglected and grieved by your carelessness and sins; seek to have your sins washed away in the blood of Christ, and you will not be rejected nor cast away, either in this world or in the world to come.

GO AT ONCE TO THE FOUNTAIN HEAD.

The renouncement of Romanism by a noble family in North Britain, some generations back, is ascribed, on very good authority, to the following circumstance:—A tenant on the estate, having a farm at too high a rent, came up to the nobleman's residence and inquired for the under agent, with the view of obtaining a reduction. He referred him to the principal agent; but from neither could he procure the objects he desired. In a sort of desperation he resolved to make a bold effort to see the landlord himself, and managed to be admitted to his presence. The nobleman, after listening to his statement, granted his request; and, following up his kindness, asked the farmer, on his being about to withdraw, if he would like to see the castle. The latter answered, that of course he would like it exceedingly, but could not think of putting his Grace to so much trouble. The nobleman, however, proceeded to accompany him through the rooms, when coming before a picture of the Virgin, the farmer inquired, "And who might that be?" "Oh!" said the proprietor of the mansion, "it is to her I pray." "Indeed!" rejoined the other. "Yes; I put up my prayers to her, and she presents them to her son for acceptance with God." "Weel," replied the honest countryman, "I had a favour to ask from yer Grace; and I went first to young Sandy G—, and then to muckle Sandy G—, but I obtained nae satisfaction till I came to yersel. Now, I would humbly suggest to yer Grace to do as I have done; in making yer requests to Heaven, to go at once to the Fountain-head." The advice so struck the noble personage to whom it was offered, as actually to lead to his adoption of Protestantism.

SUNDAY-SCHOOL TEACHING.

"I return your book, C—, with many thanks for the loan; but had I read it before I engaged myself as a teacher, or if I had imagined that office to be half so responsible and complicated as it is therein represented, you would never have had me in your school-room." Such was the sentiment with which a Sunday-school teacher returned a work, in which the duties and difficulties of Sabbath teaching were set forth. Alas! how many enter upon this office without having duly considered what they undertake! The fashionable religion of the day, makes it creditable to take a part in the charitable societies and schools of our neighbourhood; but surely there is reason to fear that out of the many labourers in the vineyard, there are comparatively few who engage in these occupations with a single eye to the glory of God, and whose leading motive is love to their Saviour, and a desire to benefit the souls of their fellow-beings. Difficult and responsible the work truly is; and if we are actuated by no higher motive than the praise of man, or are depending upon our own strength, we may well fail. The task is too hard for us:—for "foolishness is bound up in the heart of a child," and "the heart" (in infancy as well as in maturer years) "is deceitful above all things, and desperately wicked."

These things, however, are not to deter those who have been made acquainted with the evil of their own hearts,—from putting their hands to the work. Let the difficulties and responsibilities they meet, instead of discouraging, serve but to stimulate them to greater diligence, to closer self-examination, to more fervent prayer, and to a more constant, and more prayerful perusal of God's Word. If we carry all our difficulties to the throne of Grace, and seek His aid, whose "strength is made perfect in our weakness," our labour shall not be in vain. If, with humble faith, "we cast our bread upon the waters," we "shall find it after many days."

There is, unfortunately, too much indolence and too little self-denial amongst Sunday-school teachers. How many scarcely ever come in time for prayers! whilst others do not make their appearance till school is half over: thus causing much anxiety to their minister or superintendent, who cannot possibly attend to all the classes whose teachers are absent, and producing a very injurious effect upon the minds of the scholars. Children are quick observers, and if they see the want of punctuality in their teacher, they too will become irregular; if the teacher is frequently absent, the children also will gladly avail themselves of excuses for staying away from school. How much of all this might be remedied, by rising an hour earlier on the Sabbath,—by sacrificing a little selfish gratification and comfort, for such it is which leads the Sunday-school teacher to stay at home for visitors, weather, &c. Let such remember the soul of each child in their class is a

sacred trust committed to their care, and will be required of them hereafter; and if they would render up their account with joy *then*, they must be diligent, self-denying, and prayerful *now*. The only way to be truly useful to our scholars is to gain their young affections; and, in order to this, it is necessary to acquire a tolerable knowledge of their various characters. The teacher whose heart is in his work, will not constantly delegate his office to strangers and casual substitutes. No; he will carefully study, during the week, how he may best improve the hours of the coming Sabbath morning; he will strive to be first in the church or school-room, that he may be ready to greet each little scholar who shall be punctual, with a kind word and smile of approval; and, during the hour of school, will feel the time too precious to be trifled away. Oh, let Sunday-school teachers arouse themselves and be active; the state of religion in the present day calls for greater energy, and renders their position a doubly responsible one. Let them "examine themselves whether they be in the faith." Let them "prove their own selves." Let each ask, Is my own heart "right in the sight of God?" Am I building on the only true foundation? What are my own views of sin? and where am I looking for salvation? Let them see that they themselves are Christians in practice, as well as by profession; and let them be zealous and persevering.

Think not, teachers, that to enable a poor child to read his Bible is all that is needed; no, nor even to inform his understanding; but strive to bring home and apply its truths to the hearts and consciences of your children. Strive to ground them in the true principles of the faith by a judicious question or interesting illustration, adapted to their capacities. Much sound doctrine may, in this way, be inculcated and impressed on the minds of our young hearers. Teach them to reflect; for without that instruction will do little. Endeavour so to ground them in the truths of the Gospel, that they may "be ready to give to every man that shall ask them a reason for the hope that is in them." The result may not appear now, but God's Word shall not return unto him void; though "you may sow in tears, you shall reap in joy."

In a word, be faithful to your charge; be more diligent, punctual, watchful, and prayerful; never resign your class but from sickness, or other urgent cause; and while trying to lead the hearts of your children to "remember their Creator in the days of their youth," see that your own heart and affections are set on things above; and strive like Enoch, to "walk with God" here, that you may hereafter join the assembly of those "who have washed their robes and made them white in the blood of the Lamb," and who having assisted in turning many to righteousness, shall shine as the stars for ever and ever."

"POWER BELONGETH UNTO GOD."

When Jethro heard of God's judgments on the Egyptians, he exclaimed, "Now know I that the Lord is greater than all gods, for in the thing wherein they dealt proudly, He was above them."—(Exodus xviii. 11.)—Surely we who have seen the wonders of redemption have reason to echo his words.

We have seen the Lord of Hosts in the body of His humiliation, triumphing—not over an earthly foe, but over our spiritual adversary;—in His weakness and in His death, "spoiling principalities and powers, and triumphing over them in it." We have seen the mightiest of created beings vanquished by His power. We have seen the captives of the mighty delivered, and shall not we cry, in adoring wonder, "Now know I that the Lord is greater than all gods?"

"Power belongeth unto God," and the exceeding greatness of that power is ever exerted in behalf of all who trust in Him. Are we oppressed by Satan? The stronger than the strong man armed will come upon him, and overcome him, and spoil his goods. Doth sin bow down our souls as "a heavy burden?" He that hath said, "Come unto me, all ye that labour and are headen," is mighty. Do temptations assail us, so that we are ready to faint? The faithful God, who has promised to "make a way to escape," is mighty. Are all the enemies of our souls strong and power? "In the thing wherein they deal proudly He is above them.

"Power belongeth unto God." Oh, then, let us heartily rejoice in the strength of our salvation. Let us go on boldly in the way of His laws. Let us seek safety under the shadow of His wing. Let us put our cause into the hand of that great Advocate, who "is able to save to the uttermost." Let us now submit ourselves to His gentle sway, and we shall find Him "mighty to save." But should we resist His will, refuse to obey His laws, or neglect the invitations of His love, we shall find that He is also mighty to destroy.

"He doeth according to his will in the armies of heaven, and among the inhabitants of earth, and none can stay his hand, or say unto him, What doest thou?"

A STAGE-COACH STORY.

Mr. D., on one occasion, took his place inside a stage-coach for a day's journey. His only companion was a gentleman unknown to him. A heavy fall of snow came on, and Mr. D. having observed a poor woman outside the coach, asked his travelling companion whether he had any objection to her coming inside, in order that she might be sheltered from the inclement weather, to which the gentleman cordially assented. When she entered the coach, Mr. D. was struck with a mild and chastened expression of

sorrow in her countenance, and expressed his fear that she must already have suffered from the severity of the weather; but she meekly replied, "No, Sir, I have learnt that God stayeth His rough wind in the day of His east wind."—Struck by this reply from Scripture, and by the manner and appearance of the woman, Mr. D. entered into conversation with her, and obtained her history. She had been in earlier life, a servant in a religious family. To please her mistress she had subscribed for a Bible, then laid it by in her trunk, and thought no more of it. She married, and after a few years lost her husband by rapid illness.—Then, for the first time, she opened the Word of God for comfort and counsel; she there found the precious truth, that God was the God of the widow and the fatherless.—Deprived in succession of all her three children, and left desolate of earthly consolation, the Word of God became her refuge and her support; and led by it to the Saviour, she found both "joy and peace in believing." Deeply interested himself, Mr. D. endeavoured from time to time, to induce his fellow-traveller to join in the conversation, but he always civilly declined, only implying at the same time that he was interested, and that he wished its continuance. At length the poor woman, with many expressions of gratitude, took her leave, having reached her destination. Shortly after, Mr. D. also took leave of his fellow-traveller, being himself about to quit the coach. The gentleman expressed his regret at losing him, and requested him to exchange cards with him, which Mr. D. most willingly did. Soon after he received a letter from him to the following effect:—"You will, perhaps, be surprised to learn that your fellow-traveller in the stage on that stormy day, when the outside passenger was taken in, was one, who, for a long period, had gloried in never entering a place of worship, and who was a scorner of true religion. Your conversation with that poor woman, and her simple history, greatly impressed my mind with the truth of what I formerly disbelieved and rejected, and I trust that a happy result has followed."—Mr. D. added that the friendship, so begun, had been kept up through many years, and he had every reason to believe that this, his travelling companion, was now a consistent servant of God,

A few thoughts have occurred to the narrator of this undoubtedly authentic anecdote:—1. How a little sour leaven would have spoilt all! for either of these inside passengers might have prevented all the subsequent good that was done, by pride, caprice, or ill humour.—2. A neglected Bible may not always come to be read and considered as it did in this case; nor is it likely it would have been by this poor woman, without much affliction and sickness,—a discipline which all persons so naturally dread.—3. The inspired Word of God is, after all, that divinely appointed instrument, which is "sharper than any two-edged sword." In one of these cases,—a poor uneducated woman—at first as careless and unconcerned about her soul as many of the wealthier and better taught, lives on

to use and profit by the word of salvation; while in the other case, a scorner and a Sabbath-breaker, whose superior advantages might have taught him better,—but did not—at length arrested by the powerful testimony unexpectedly afforded by a humble fellow-creature to the value of the Bible, when received into the heart and evinced in the life, is found to hold out no longer against Divine impressions, but gladly to obey the Gospel invitation. If these facts cannot be controverted, what becomes of the cold and sceptical reasoning by which so many think to excuse—not merely neglecting, but opposing—the despatch of the Holy Scriptures; especially when it is notorious, that, even down to the present hour, all the exertions of the best among us are utterly inadequate to the necessities of our increased population, to say nothing of the effects of the wicked to disperse ungodliness and error, to the dishonour of God, the destruction of souls and the misery of our fellow-creatures?

EXCUS^E FOR NOT ATTENDING PUBLIC WORSHIP.

"I have nothing fit to go in."—My friend, is this really your reason for absenting yourself from the house of God? Would you not have something you thought fit to go in to a fair, or a play-house, or the race-ground, when a friend (or rather an enemy he would then be) wished your company there? Oh! how much more is Satan honoured than that Great God "in whom we live, and move, and have our being!" St. Paul's advice is, "In like manner also that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broidered (or plaited) hair, or gold or pearls, or costly array; but which becometh women professing godliness, with good works."—(1 Tim. ii. 9, 10.)—St. Peter tells us, our adorning should "not be that outward adorning of plaiting the hair, and of wearing gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves."—(1 Peter iii. 3, 4, 5.)—It was after Jesus had been teaching in the temple, and sat over against the treasury, (which was situated near the door of the temple, through which all the people passed in and out who went up at the solemn feasts to worship God in his own house,) that the poor widow came near and "cast in all the living that she had," and drew down on her small offering an everlasting blessing from Him, who "accepteth according to that a man hath, and not according to that he hath not." Now, she was so very poor, that her little gift to God that day was all the living that she had—her need of comfortable clothing must then have been quite as great as yours; and when you say, "I have nothing fit to go in, think how often you may have missed a rich blessing to your soul from that same Saviour by stay-

ing from his house, where He still is present, and with his all-seeing eye knows whether you have brought to his service your whole heart and affections, or whether you have kept back part, if not all, and given your soul in exchange for the world. It is indeed a very grievous thing that many who think they have satisfied a minister or friends by their excuses for not doing their duty, seldom if ever ask themselves "have we satisfied God?"—Is it an excuse our tongues will be able to utter when the books are open and the dead both small and great shall stand before the heavenly Judge?" and you are asked, why have you broken so many Sabbaths? why have you done your own pleasure, and despised Christ's gracious promises?—(Matt. vi. 25, 26, 28, 30, 31.)—What will you say? For we may learn from many passages of Scripture that the great Judge will permit the wicked to endeavour to excuse themselves at that fearful time, when the angels shall "sever them from among the just," that so they may be condemned out of their own mouths.—Matt. xxv. 44.—Luke xiii. 26; xix. 20, 22.

My friends, if you would but think of that awful day, of that tremendous hour, when you must give account before God of your mispent time, of your sinful words, of your evil thoughts, of the deeds done in the body, of your denials of Christ, unwatchfulness, uncharitableness, of all your broken Sabbaths—how different might be your lives, how different your death-beds! If you would but live for eternity, labour for eternity, think and act for eternity—how little would you heed what a fellow-sinner thought of you, or your appearance, or what he would say of you! No! you might boldly say then, the Lord is my helper, and I must fear Him who alone is able "to destroy both soul and body in hell." And it is owing to your not trusting God, and not resting firmly and contentedly on all his gracious promises, that gives such fear of man, and leads many to say, that "they don't like to be seen dressed worse than their neighbours when they go to church." Our heavenly Father never fails or forsakes us; He tells us that He knows that we have need of food and raiment, that He feeds the ravens, and clothes the flowers and grass of the field, and that his love for us exceeds a parent's for his child, and that if we will first seek the kingdom of God and his righteousness, all these things shall be added unto us. And yet you say, "No! we have not the courage to meet the sneers and scoffs of our neighbours at our shabby garments: we will wait till we get something fit to go in;" and so it is, that if your wishes are accomplished, and you do at last go to God's house, his blessing is not with you, nor has it been on your worldly concerns. The Lord says to you, as He did to his people Israel, when they said "The time is not come, the time that the Lord's house should be built; therefore, ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put into a bag with holes."—Haggai i. 2, 6.

INFANT SCHOOL ANECDOTE.

Some years ago, when conducting an Infants' School in the town of S——, I had occasion to reprove a little boy for inattention and bad conduct. Finding reproof insufficient to improve his behaviour, I sentenced him to stand in the corner of the room for a quarter of an hour. Just as the little fellow was going to the appointed place, another little boy, named J—— R—— (not six years of age), came up to me, and said, "Please, Sir, may I stand in the corner for him?" This, I need not say, very much surprised and astonished me. However, suppressing my thoughts, I said, "if I allow you to take his place, I shall keep you in the corner all the time I have named, and a quarter of an hour is a long time to stand in a corner." This, however, did not move him from his purpose. "Sir," said he, "I don't mind that." I then pointed out the disgrace connected with being seen in the naughty boy's corner; that when ladies and gentlemen came in to see the school, they would say, "There stands a naughty boy." But nothing could turn J—— R—— aside, he still persevered in his desire to stand in the place of his naughty schoolfellow, and to the corner J—— R—— was allowed to go. In silent prayer I asked for that wisdom that cometh from above, to enable me to turn this event into some useful lesson.

When the quarter of an hour was expired I called the little fellow to me, and said, "Now tell me, did the little boy ask you to stand in the corner for him?" "No, Sir." "Did he not deserve to be punished for being so naughty?" "Yes, Sir." "Then, why did you offer to go in the corner for him?" With all simplicity he replied, "Because I love him!" At this time all the other children were looking on and listening with anxious interest. I then called the little offender to me, and said to him, "Now you go and stand in the corner for being so naughty." Then a host of little ones cried out, "That wouldn't be fair, Sir." "Nor just," said one. "Why not," said I, "has he not been very naughty?" "Yes, Sir, but you have let another boy be punished for him, and therefore you must not punish him!" My point was now gained. Turning to the children, I said, "Does this event put you in mind of anything?" "Yes, Sir," said several voices, "of Jesus Christ dying for our sins." "What do you call J—— R—— in this case?" "A substitute." "What is a substitute?" "One who takes the place of another." "Whose place did Jesus take?" "The place of sinners." "J—— R—— tells me the reason why he was willing to stand in the corner for his naughty schoolfellow was, because he loved him. Now can you tell me what led Jesus to be willing to die for sinners?" "Love." Can you give me a nice text to prove that?" "He loved us, and gave himself for us." "Very good. You told me just now that it would not be fair or just to put the naughty boy in the corner after I had punished another boy in his

stead. Can we learn any lesson from this?" "Yes, Sir, God can never punish any sinner who believes in Jesus Christ;" and, said a little fellow, "He never will, for it says, 'God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'"

Much more was said on this interesting and all-important subject on that day, which I have reason to hope was profitably remembered by the dear children of my charge. I have often mentioned this little story of J—— R—— standing in the corner for his naughty schoolfellow, when I have been endeavouring to explain the Scripture way of salvation in my humble addresses to the poor, and often has it been said to me, long afterwards, "Ah, Sir, we have never forgotten that story of the little fellow who stood in the corner for his schoolfellow; and how often does it make my heart rejoice to think that the Lord Jesus so stood for me when he died on the cross for my sins."

COUNSELS FOR THE YOUNG.

Never be cast down by trifles. If a spider breaks his thread twenty-times, twenty times will he mend it again. Make up your mind if trouble come upon you; keep up your spirits though the day be a dark one.

Troubles never stop for ever;
The darkest day will pass away.

If the sun is going down, look up at the stars; if the earth is dark, keep your eyes on heaven! With God's presence and God's promises, a man or child may be cheerful.

Never despair when fog's in the air,
A sunshiny morning comes without warning.

Mind what you run after. Never be content with a bubble that will burst, or a firework that ends in smoke and darkness. Get that which you can keep, and which is worth keeping.

Something sterling that will stay,
When gold and silver fly away.

Fight hard against a hasty temper. Anger will come, but resist it stoutly. A spark may set a house on fire.—A fit of passion may give you cause to mourn all the days of your life.

He that revenges knows not rest,
The meek possess a peaceful breast.

If you have an enemy, act kindly to him, and make him, your friend. You may not win him over at once, but try again. Let one kindness be followed by another, till you have accomplished your end. By little and little, great things are accomplished.

Water falling day by day,
Wears the hardest rock away.

And so repeated kindness will soften a heart of stone. Evil thoughts are worse enemies than lions and tigers; for we can keep out of the way of wild beasts, but bad thoughts win their way everywhere; the cup that is full will hold no more; keep your head and heart full of good thoughts, that bad thoughts may find no room to enter.

Be on your guard, and strive and pray
To drive all wicked thoughts away.

is present, and with his
you have brought to his
ections, or whether you
and given your soul in
indeed a very grievous
have satisfied a minister
doing their duty, seldom
satisfied God?—Is it an
to utter when the books
all and great shall stand
you are asked, why have
why have you done your
it's gracious promises?—
What will you say? For
ages of Scripture that
ted to endeavour to excuse
e, when the angels shall
st," that so they may be
ouths.—Matt. xxv. 44.—

think of that awful day,
n you must give account
e, of your sinful words, of
done in the body, of your
ss, uncharitableness, of all
ferent might be your lives,
If you would but live for
ink and act for eternity—
at a fellow-sinner thought
or what he would say of
say then, the Lord is my
no alone is able "to destroy
And it is owing to your not
ply and contentedly on all his
ach fear of man, and leads
like to be seen dressed worse
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forsakes us; He tells us that
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—Haggai i. 2, 6.

WHAT WILL MEET MY CASE.

Every thinking man will look round him, when he reflects on his situation in this world; and will ask what will meet my case? What is it that I want? What will satisfy me? I look at the rich—and I see Ahab in the midst of all his riches sick at heart for a garden of herbs! I see Dives, after all his wealth lifting up his eyes in hell, and begging for a drop of water to cool the rage of his sufferings! I see the rich fool summoned away, in the very moment when he was exulting in his hoards! If I look at the wise, I see Solomon with all his wisdom, acting like a fool; and I know that, if possessed of all his wisdom, were I left to myself I should act as he did. I see Ahithophel with all his policy, hanging himself with vexation! If I turn to men of PLEASURE—I see that the very sum of all pleasure is that it is Satan's bed, into which he casts his slaves! I see Esau selling his birthright for a mess of pottage! I see Solomon, after all his enjoyments, leaving his name a scandal to the Church to the latest age! If I think of HONOUR, take a walk in Westminster Abbey, there is an end of inquiry; there I walk among the mighty dead! there is the winding up of human glory! And what remains of the greatest men of my country? A boasting epitaph! None of these things then can satisfy me! I must meet death, I must meet judgment, I must meet God, I must meet eternity.

SERIOUS QUESTIONS OF A CHILD.

A few years ago I was visiting at a friend's house, where an interesting little girl was also a guest. She was very young, and had not enjoyed any peculiar religious advantages; neither had she received, on the occasion to which I am going to refer, any suggestion calculated to awaken serious thought; nevertheless, she evinced reflection in a manner which greatly struck my own mind. I was endeavouring one evening to amuse her by conversation, in which "*the Queen*" of England formed a principal subject,—passing events having drawn our attention to the outward splendour of the British Court. With childish interest, but grave attention, she listened to the details of royal magnificence. The state in which "*the Queen*" lived,—her beautiful dresses, her numerous attendants, her regal grandeur,—and all those glittering courtly appendages which usually captivate the natural heart. I must confess that the picture which I drew entirely related to earthly things; it remained for my little infant teacher to write underneath the wise man's remark: "*vanity of vanities, all is vanity.*" But this she did before I had well completed my description:—with engaging simplicity she put this solemn question to me, "*Will the Queen die?*"

Any reflecting mind must surely have been struck with

the singular union thus exhibited of childish ignorance and sage-like wisdom, when in so artless and confiding a manner she looked up to me for an answer to such a question. How tender the age which prompted the thought that possibly the *Queen* might escape the general doom: how worthy of "the ancients," the wise and solemn inference, that if such splendour must have an end, then monarchs, as well as their various subjects, must "*prepare to meet their God.*" How forcible the example of this little one, in an age when "children of a larger growth," are labouring only for riches and honours; while many are storing their minds with every kind of knowledge but that of "Christ, and him crucified;"—all heedless of his own emphatic demand, "What is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Memory often recalls that evening on which I drew my infant auditor's attention to the perishable honours of a fleeting, and her only inquiry in return,—"*Are they transitory?*" "*Will the Queen die?*" Careless reader! remember the wisdom of this little child: you know, in a manner, that she knew not, that "the fashion of this world passeth away;" you know that "it is appointed unto all men once to die; you know that "*every one must give account of himself unto God;*" and, that to all "the time is short." Will you 'spend all your labour for that which satisfieth not,' and then have nothing left, but to 'lie down in sorrow?' Christian reader! remember that "where your treasure is, there should your heart be also." To you death will give an unfading "crown of glory." "Set, then, your affections" more and more "on things above," for you "*know in yourselves that you have in heaven a better and an enduring substance.*"

CHILDREN'S DUTY TO THEIR PARENTS.

In history it is useful and interesting to try and trace the dealings of God with man. His ways are always the same. In a few years man changes, but God never changes. His eye is over England as it was over Israel. He marks the conduct of children now as he did that of Absalom: and if we would notice, we should doubtless find that he punishes undutiful children now as he punished Absalom. He does not allow their days to be long in the land, or he takes their children away in early life, or he gives them no blessing in their families. Sometimes more than one of these evils befalls the undutiful child.

In the year 1066, a foreigner named William, landed with a large army in England. The lawful king was killed in battle, and William began to reign with the title of William the Conqueror. From that day to the present, no foreigner has forced himself into the English throne.—From that day to the present, England has never been conquered. William had three sons, Robert, William, and

Henry. Robert rebelled against his father, who raised an army to reduce him to obedience. He besieged his son in a strong castle in Normandy. Sometimes the people in the castle sallied out to fight the besiegers. In those days, when great men went to battle, they cased themselves in armour; that is, defences made of iron and steel, which covered their whole bodies, even the face, so that none could know another except by the devices painted on the shields. Robert, in going out one day to fight, attacked a man in armour, with whom he fought for some time, till at length he wounded him in the arm, and knocked him off his horse. When on the ground the wounded man called out for help, and, by the voice, Robert knew that it was his father who was lying at his feet. He was struck with horror, threw himself off his horse, and entreated the king to forgive him. He gave his father his own horse, and helped him to mount it, and William rode away, giving his son a curse instead of a blessing. He was too angry to forgive him at that time, but soon after he pardoned him, and at William's death, Robert inherited part of his father's possessions.

But he had not much comfort in his riches. He had many quarrels and wars with his brothers, with whom he was never on very good terms. Robert, however, appears to have had some touches of natural feeling. Once when he and William were besieging their brother Henry in a castle in Cornwall, the latter suffered severely for want of water. When Robert heard of his distress, he allowed him to supply himself with water, and sent him wine from his own table. William reproved him for this act of generosity, on which Robert exclaimed, "What! shall I suffer my brother to die of thirst? Where shall we find another when he is gone?" Young reader, if you are ever disposed to quarrel with your brothers or sisters, remember this question; try to live together, so that you may have no cause to grieve over the past should your brothers and sisters be removed by the hand of death. "Where will you find another when they are gone?" Our present business is with Robert. Shortly afterwards he went to Palestine to fight with the Saracens, who had obtained possession of Jerusalem. Whilst he was absent, his brother William was killed by an arrow, when hunting in the New Forest in Hampshire, which his father had made by driving many poor families from their homes and properties.—After William's death, Robert ought to have reigned in England, but Henry seized the crown; and when Robert returned to fight for his inheritance, Henry took him prisoner and kept him in captivity during the rest of his life; and his only son, Prince William, was cut off in the flower of his age. His father's curse clung to him, and none of his ways prospered. We may hope that during his long captivity, he thought of his deeds with sorrow and repentance; and, perchance, little as the Word of God was then known, that command was brought to his mind,

"Honour thy father and thy mother, that thy days may be long in the land."

Whether Henry ever repented of his unjust and cruel treatment of his brother, we are not told, but a heavy judgment fell on him, which clouded all the latter days of his life. The crown which he had wrongfully obtained, was not to descend to his only son. This young prince was drowned in his passage from Normandy, at the age of eighteen, and Henry was never afterwards seen to smile.

The bark that held a prince went down,
The sweeping waves rolled on,
And what was England's crown
To him who wept a son?
He lived—for life may long be borne
Ere sorrow break its chain—
Why comes not death to those that mourn?
"He never smiled again."

THE PERSIAN, THE JEW, AND THE CHRISTIAN.

A Jew went into a Persian temple, and saw there the holy fire. He said to the priest, "What! do you pray to the fire?" "Not to the fire," answered the priest, "it is to us an emblem of the sun and of his warming light." Then asked the Jew, "Do you honour the sun as your God? Do you not know that this too is a creature of the Almighty?" "We do know it," replied the priest, "but the material man needs material emblems, that he may comprehend the Most High. And is not the sun the image of the invisible, incomprehensible Source of Light, who sustains and blesses all things?"—Then answered the Israelite, "But do your people distinguish the image from the reality? They already call the sun their God, and descending from this to a still lower image, they kneel before an earthly flame. You charm their outward and blind their inward eye; and while you hold before them the earthly light, you take away from the heavenly,—Thou shalt not make to thyself any graven image, nor any likeness." "How then do you represent the Highest Being?" asked the Persian. The Jew answered, "We call him Jehovah Adonai, that is, the Lord, who is, and who was, and who is to come." "Your term is great and noble," said the Persian, "but it is terrible."

Then entered a Christian, and said, "We call him, Abba, Father." The Heathen and the Jew looked at each other with astonishment, and said, "Your term is the nearest and yet the loftiest! But who gave you the boldness so to name the Eternal?" "Who else" said the Christian, "but He who is himself the Father!" Then he explained to them both, the mystery of the manifestation of the Father in the Son, and the word of reconciliation. And when they understood it to be so, they believed, and raised their eyes to heaven, and said full of ardour and spirit, "Father, dear Father!" And then they all three stretched out their hands to each other, and called each other brother.

MEMORABLE DAYS.

NOVEMBER.

1.—1755. Lisbon, the capital of Portugal, nearly destroyed by an earthquake. Upwards of 70,000 persons perished on the occasion.

5.—1605 Gunpowder Plot was discovered. It was an attempt, projected by the Papists, to blow up James I. and the Parliament.

7.—1665. The first Gazette in England was published at Oxford, the court being there at that time on account of the plague.

9.—On this day the Lord Mayor of London enters upon his office.

13.—Solway Moss, a very extensive morass, situated between Dumfriesshire and Cumberland, burst its confines and overspread a large extent of country, destroying in its awful passage, houses, cattle, and ruining whole families of industrious persons.

25.—St. Catherine. She was cruelly put to death by rolling a wheel, stuck round with iron spikes or the points of swords, over her body.

26.—1703. Began what is usually called "The Great Storm," being the most terrible tempest that ever happened in England.

30.—St. Andrew. He suffered martyrdom by crucifixion. He was however only tied to the cross, which was made in the shape of an X that his death might be the more lingering.

SUNDAY SCHOOL INTELLIGENCE.

For the Young Churchman.

SUNDAY SCHOOL FESTIVAL AT KEMPTVILLE.

The 18th of this month will long be remembered by the children of the Sunday School at Kemptville, as the day on which they held their first Sunday School Festival; an account of which, my dear Mr. Editor, I am going to furnish for the edification of the youthful readers of the "*Young Churchman*." For many days previous to the one fixed upon for the festival, signs of preparation were seen going forward,—one with sundry coloured fabrics, cutting them into various forms for flags and banners,—another with letters for printing mottoes,—mothers and sisters busily employed in baking cakes, pies, tarts, and other good things,—others were heard enquiring for the choicest apples,—and others again might have been seen tying up little parcels of sweetmeats in papers of various hues. At length the long looked for day arrived,—and a more auspicious morn was never hailed by crow of chanticleer. The place selected for the Festival was the Grammar School-house, which was kindly lent for the occasion by the worthy Teacher. From early in the morning till three in the afternoon (the hour appointed for the proceedings to commence) the sound of the hammer and the din of cups and saucers, &c., &c., were heard in that school house; and when the hour

of three arrived, the scene which presented itself was truly interesting. At the head of the school-room was the teacher's stand—(now converted into a platform)—over which were suspended in graceful folds the Union Jack and the Red Cross of St. George: the walls were tastefully decorated with evergreens. To the right of the platform seats were arranged for the Kemptville Band, who kindly lent their assistance on the occasion. The whole of the remaining space was devoted to the use of the children, and those in attendance upon them. Three long tables, capable of accommodating upwards of 100 persons, were loaded with the greatest profusion of good things,—while from the provision of tea, coffee, and sugar, a looker on would have thought that all the village stores had been called into requisition. At three o'clock precisely the children of the Sunday School, to the number of 100 or upwards, assembled in front of the Church, where they were marshalled in the following order of procession:

The Kemptville Band; The Sunday School Standard, with motto, "*Remember now thy Creator in the days of thy youth*"—supported by the Union Jack and Banner; The Girls of the Sunday School, attended by their Teachers, arranged according to seniority—the seniors bringing up the rear; the Boys in the same order, the classes preceded by Banners, on which were inscribed the scriptural mottoes,—"*Faith*," "*Hope*," "*Charity*," "*Love*," "*Temperance*," &c. &c.

Thus arranged, the whole proceeded through the village (the band playing the while), and thence to the place of feasting, where the whole village seemed to be taking a holiday. After a short address, and grace being said by the Rev. H. E. Plees, the feasting commenced,—and right amply did the children do justice to the entertainment prepared for them,—the band meanwhile discoursing sweet music,—the choir at intervals adding their part to the general entertainment, by singing select pieces adapted to the occasion.

The children having finished their repast, were again addressed by Mr. Leslie, the Superintendent of the Sunday School, to whose untiring exertions, with the assistance of the other Teachers, the School owes its present prosperous condition. But now occurred the most amusing scene of the whole.

Our active townsman, Joseph Bowers, Esquire, who seemed as much delighted as the most youthful of the company, had provided himself with a bag of apples, which, as the children were departing—as soon as they begun to issue from the School-house—he began throwing about in every direction—thus inviting them to a general scramble—an invitation they were not slow in accepting, but with one accord fell pell-mell into the most indescribable confusion of merriment and delight. Great had been the anticipation for a long time previous to the 18th—but we have not heard of one who did not feel his expectation more than realized, and will for many a day remember with grateful pride the "Kemptville Sunday School Festival."

Kemptville, October 28th, 1851.

Printed and Published monthly, by A. F. PLEES, at the Office of *The Church* paper, No. 7, King Street West. Price, 2s. 6d. per annum. No orders filled unless accompanied with remittance.

The Young Churchman.

"Feed my Lambs."

No. 13.]

TORONTO, DECEMBER 1st, 1851.

[PRICE 3D.]

[Original]

THE CHURCH SCHOLAR'S NOTES ON THE NEW TESTAMENT.

The Gospel according to St. Matthew.

CHAP. VII.

Ver. 1. *Judge not.*] 'Condemn not other men. However much they may be deceived, think that they nevertheless have some apparent reasons which to themselves seem to justify what they say and do.—Moreover—reflect that every man is not constituted in mind and body precisely as you are.—God has caused a variety to exist among men.—You are not to expect to establish yourself as the standard to which they shall all conform.'—This precept of our Lord forbids a habit of censoriousness:—it does not refer to judgments pronounced by competent authority:—these, we know from other passages of Holy Scripture, are lawful and often very necessary.

—*that ye be not judged.*] 'If you hope that God will be merciful unto you at the last great day—be merciful to others:—on no principle of justice can you expect merciful treatment at the hands of God or men,—if a spirit of cruel harshness characterize your words and deeds.'

Ver. 3. *Why beholdest thou the mote.*] "Mote" = "a dry particle of straw or wood." —*but considerest not the beam.*] "Beam" = "a massive piece of timber."

Ver. 5. *Hypocrite!*] 'Pretender!—pretender to a superiority which you do not possess.'

—*first cast out the beam out of thine own eye.*] The contrast is between "mote" and "beam"—the "mote" denoting some fault which in itself perhaps is trivial,—but which

to you seems very great, because you observe it in another person;—the "beam" being some really great fault in yourself, which you do not notice, because your mind is so taken up with condemning the defects which you imagine that you perceive in your brethren. —*Each private Christian should be especially solicitous about the faults in his own character. The Holy Spirit is given to each one of us to enable us to correct these; and in proportion as we correct them, we are likely to have an influence for good on our fellow-men.*

Ver. 6. *Give not that which is holy unto the dogs.*] When we have discovered by experience that the peculiar truths which the Church founded by our Lord preserves, are habitually vilified in any quarter, we are not to exhibit them there any more, to be subjected to indignity.—Moreover, we should recollect that we wittingly bring men into greater condemnation, when we offer a truth to them which we know beforehand they will not simply reject, but speak against;—for a man suffers damage in his soul when he speaks against truth.—It is enough for the private Christian, in such a case, to stand on the defensive—to "be ready always to give an answer to every man that asketh him a reason of the hope that is in him, with meekness and fear." 1 Pet. iii. 15.—*There is to be a judiciousness in the inculcation even of truth.*

Ver. 7. *Knock and it shall be opened unto you.*] Our Lord's address is to a mixed assembly. He encourages all to enter the Church which he is about to found.—This verse is embodied in the prayer which is used when additions are made now to that Church amongst us.—"So give now unto us that ask; let us that seek, find; open the gate unto us that knock":—where the "us"

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A. F. PLEES, at the
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o orders filled unless

refers to the congregation present. As it is directed that baptism shall be administered "when the most number of people come together"—every member of the congregation, let it be ever so large, should make it a point of duty earnestly to join in this prayer whenever he or she can have the opportunity—exercising faith at the same time in the gracious declaration of our Lord.

Ver 9. *If his son ask bread will he give him a stone?* "Bread" = "loaf" or "cake"—to which in shape, the round stones at the waters' edge might be somewhat similar.

Ver. 10. *If he ask a fish, will he give him a serpent?* "A fish" = "an eel" for example—which a serpent or snake resembles.

Ver. 11. *If ye then, being evil.]* If men, with all their imperfections, still desire naturally to give only good things to their children,—how much more is it to be expected that God—who has no imperfection, but is entirely good—will desire to give only good things to those who, by entering the Church founded by our Lord, become his children—his especial household? To them his ear is ever open for the sake of his Son, whose Body, or visible impersonation on the earth, they are.

Ver. 12. *Therefore all things.]* The inference denoted by the "therefore" appears to be this:—As God, our heavenly Father, is so willing to do us only good,—we ought in like manner, in respect to our brethren—who in Christ are a part of ourselves—to desire to do them good only—to pray for them, and not hastily judge them;—to do to, and for them, in short, what we would fain hope they would do to, and for us, under the same circumstances.

—*whatsoever ye would that men should do to you.]* The "whatsoever" is of course limited by the requirements of truth, justice and virtue.—If a criminal in a public court, were to be allowed to argue to the jury that they ought to acquit him, because they, if in a similar position would like to be acquitted—there would be an end to the righteous administration of law.

—*this is the law and the prophets.]* 'This is in harmony with the teaching of the Mosaic Law—with the teaching also of all the

prophets of the Old Testament.'—Nothing therefore which is written in "the law and the prophets" can be contravened by the precept which our Lord here delivers.

Ver. 13. *Enter ye in at the strait gate.]*—"Strait" = "narrow." Thus we say the "strait" of Gibraltar, meaning the narrow passage from the Atlantic into the Mediterranean.—The "strait gate" is the entrance into the Kingdom which our Lord was just in the act of establishing on the earth.—Repentance, faith and baptism seemed hard terms of admission to the great bulk of the persons whom he addressed.

Ver. 14. *Narrow is the way which leadeth unto life.]* In the words which St. Matthew employs there is a distinction observable between "strait" and "narrow."—The gate is strait—i. e. not broad, and therefore not so easily seen:—whilst the way, after the gate has been discovered and passed through, is narrow—in the sense of being obstructed with certain difficulties.—We are often forewarned that it requires a very careful life—an anxious non-resistance to the Holy Spirit within us—to be inheritors who shall actually attain to the possession of the inheritance. As "the poor in spirit," "those that mourn," "the meek," "those that hunger and thirst after righteousness," "the merciful," "the peace-makers," "the persecuted for righteousness sake" are the only persons who would be willing to enter into the Kingdom through repentance, faith and baptism—had that kingdom to be presented for the first time to men of adult years now,—so only such persons—and they are not numerous—are likely to persevere resolutely as Christians to the end of their lives.

—*Few there be that find it.]* "Find" = "discover."—"It" = "the gate." Suppose "the gate" to mean the entrance to a rocky pass which is the opening to a country beyond—an entrance so narrow, and consequently so obscure, as to be likely to escape the notice of the casual observer.

Ver. 15. *Beware of false prophets.]* 'Pseudo-prophets'—teachers, some teaching falsehoods, and others not possessing the commission which is deposited in the Church founded by our Lord. Any public teacher

is styled in the language of Holy Scripture, a prophet.—By “prophesyings,” in 1 Thes. v. 20 public teaching is intended.

—*which come to you in sheep's clothing.*] ‘wearing the dress, and assuming the appearance, so far as in them lies, of real teachers.’—“Sheep's clothing” refers to the rough dress of skins which the ancient prophets sometimes wore.—St. Paul warns the members of the Church at Corinth against pseudo-apostles, as he calls them (2 Cor. xi. 13.)—against persons who “transformed themselves into the apostles of Christ:” adding this very strong language—that it was no wonder that there should be such persons when “Satan himself is transformed into an angel of light;” and that “therefore it is no great thing if his ministers also be transformed into the ministers of righteousness.”

—*inwardly they are ravening wolves.*] “The real effect of their influence is the dispersion of the flock, and the prevention of the fulfilment of that prayer of our Lord—“that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.” John xvii. 21.—“Ravening” = “greedy,” “rapacious,” —“ready to seize upon their prey.”

Ver. 16. *Ye shall know them by their fruits.*] If envy, hatred, uncharitableness, discord, division, turbulence, misunderstanding of God's Holy Word, be fruits of the teaching of those who propose themselves to us as Instructors, they are to be shunned as pseudo-prophets and pseudo-apostles.

—*grapes of thorns ... figs of thistles.*] “Thorns” = plants called *acanthæ*, which are not precisely determined: there are certain descriptions of thistles distinguished by this name.—“Thistles” = plants called *tribuli*, bearing sharp thorns arranged after the manner of *caltrops*—which the word *tribuli* signifies—i. e. instruments resting on three iron prongs, while a fourth projects upwards, thrown during times of war, in the way of cavalry for the purpose of wounding the feet of the horses.

Ver. 21. *Not every one that saith unto me, Lord, Lord.*] It is an easy thing to have the

name of our Lord often upon our lips;—but this will not be of any avail, if our inner life be not moulded after the pattern of our Lord's life:—that our life should be thus moulded, is the will of our Father who is in heaven, and the constant aim of the Holy Spirit, who dwells within us.

Ver. 22.—*in that day.*] St. Paul refers to the great day of judgment in the same terms.—“The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the Faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.” 2 Tim. iv. 6, 7, 8.

—*cast out devils.*] “devils” = “demons”—“evil spirits.”

—*in thy name done many wonderful works.*]

The power of working miracles, which was possessed by so many of the first Christians, was not intended to prove the personal character of individuals—but the reality of the revelation which our Lord had made known. To this day, a man may bear the commission of our Lord and validly exercise its powers, and yet, from his not using rightly that deposit of the Holy spirit which he has within him, not be a good man.

Ver. 23. *Then will I profess unto them.*] ‘Then will I openly declare.’

—*I never knew you.*] ‘Though many of your actions have been overruled for good to the souls of men—still, inasmuch as ye have proceeded in contravention of my precepts, understand that I never approved of you.’

—*Ye that work iniquity.*] ‘Ye who all along have been acting in opposition to my Law.’

Ver. 25. *For it was founded upon a rock.*] ‘The rock.’—Its foundations had been laid down on the solid continuous rock that underlies the soil.

Ver. 28. *were astonished at his doctrine.*] ‘at his manner of teaching.’

Ver. 29. *as one having authority.*] ‘having authority from God visibly—not only declaring with certainty what was true and what was false—but confirming his own teaching by the working of miracles.’

— *not as the scribes.*] 'who simply supplied the people with the frivolous and contradictory traditions of the comparatively modern rabbis— but satisfied the craving of the human soul with nothing reasonable and certain.'—Let us who are members of the ancient Church founded by our Lord ever hold fast to the conviction that the distinctive truths which our authorized formularies teach us are historically traceable, by means of a series of accessible testimonies, age after age, up to the apostles, and so up to our Lord. Let us be thankful that thus we are saved from being blown about by the passing gusts of novel doctrines, feeling sure that the interpretations of Holy Scripture which contravene those formularies are erroneous.

[Original.]

CHRISTMAS.

Sergeant Cottle was one of the most respected denizens of the Township of Grittleton, in Western Canada. For more than thirty years he had served his king and country under that illustrious Captain, the *Iron Duke*, and he was now in the twilight of life, under his own "vine and figtree," quietly enjoying the competence which he had so honourably acquired.

Cottle, though unmarried, did not pass his days in companionless solitude. The *Garrison*, for so he had dubbed his snug dwelling, was constantly enlivened by the presence of some happy bright-eyed youngsters, the children of farmer Box, who lived in his immediate vicinity. Neither kith nor kin were these urchins to the veteran warrior, and yet they regarded him, and with excellent reason, in the light of a beloved and revered parent.

It so chanced that Sergeant Cottle was in one of the regiments which in 1808 retreated from La Astorga to Corunna, under the masterly conduct of the heroic Sir John Moore. One evening during that toilsome succession of forced marches, the Sergeant discovered a fellow-soldier named Box, and his wife who had shared her husband's fortunes, lying at the point of death. It was obvious that nothing could be done for the

helpless couple, who, never of robust health, had sunk under the almost unprecedented fatigues of that memorable retreat. A little boy of tender years lay quietly sleeping by the side of its fast expiring parents, utterly unconscious that ere morning he would be numbered among the sad brotherhood of orphans. The sad group embraced likewise an almost inanimate female child, who yielded up the ghost shortly after Cottle's approach.

Such a spectacle powerfully affected the worthy Sergeant, and not him alone but also the commander of the company to which he was attached. They jointly took charge of the helpless surviving child, and contrived with infinite exertion to bring it to Corunna. Here Captain Miner, Cottle's benevolent officer, received a mortal wound almost simultaneously with the devoted Moore, and expired shortly after his removal to a transport ship. Previously to his decease, he had strength enough to make his will, in which he left a handsome sum to young Box, appointing the Sergeant executor of the same.

Most religiously did honest Cottle discharge the duties which thus devolved upon him. Had he been the father of Christopher Box he could not have more anxiously promoted his best interests, spiritual and temporal. To the best of his ability he brought him up in the nurture and admonition of the Lord, and when he emigrated to our colony the lad accompanied him. In the process of time he had the satisfaction of seeing Christopher satisfactorily married, and the proprietor of a thriving farm, within gunshot of the Garrison.

It was the children of his adopted son who enlivened the hearth of Sergeant Cottle—and it was the old soldier's delight to teach and direct them, even as he had instructed and counselled their father.

The Sergeant was a sound Churchman, in the best and most comprehensive sense of the expression. Having read much and judiciously, he could always give a good reason for his faith and practice—and many a time and oft, did he put to silence, and shame, the shallow Apostles of Schism, who sought to entice him to desert the old paths and the good way.

We need hardly say that Cottle took an engrossing interest in the affairs of the Church at Claverton, the village near which the Garrison was situated. For many years he had served as one of the Wardens, being the nominee of the Clergyman, Mr. Gloster, and all his leisure time was devoted to this important and delightful work.

In particular he was most assiduous in dressing the sacred edifice with evergreens at the Christmas season, an occupation in which he taught his little adopted family, to take an active and loving part. For days before that gladsome festival, the whole juvenile *brigade*, (as he fondly termed them,) would be busied in foraging material for garlands and wreaths, wherewith to honour the nativity of the Virgin's God-child!

One evening in 184-, two days prior to Christmas, the trim and well-ordered kitchen of the Garrison, presented a bustling and animated spectacle. The Sergeant was seated in his arm chair, smoking his well-served German pipe, *Blucher*, whilst his happy *corps* pursued their periodical task of arranging and pruning their forest gleanings under his direction. No stranger was present save Erastus McSparrow, a North of Ireland Churchman, whose farm bordered on Cottle's lot. Erastus had mixed much with Presbyterians, and consequently had imbibed many of their prejudices and contracted notions.—He was much inclined to condemn Christmas Church-decking with Popery and superstition, especially at the time of which we are speaking. Not long before he had met at a friends house with the Rev. Duncan Drumclog, who had testified to him "powerfully" against the abominations of "Black Prelacy in general, and of the iniquity of plum-puddings, and green boughs in particular," so that Erastus entered the Garrison with a full determination to have a tilt with the Sergeant on the subject.

When he came into the kitchen, he found Cottle conversing with one of his adopted family. Robert Box was an intelligent lad of fifteen, on some matters connected with the approaching festival. We shall take the liberty of listening to the discourse:

Robert. That was a pretty story you told

us this morning, dear grand-papa, about the manner in which Christmas used to be spent in England—but there were some things I did not quite understand.

Cottle. What were they Bobby? I am always glad to hear you seeking for information, that is the true way to get knowledge.

R. In the first place you spoke about the Yule Log—pray what was that?

C. On Christmas-eve, as soon as night set in, a log of wood called the *Yule*, or Christmas Log, was laid upon the fire, to make the house warm and cheerful. Our forefathers always associated this sacred season of the year with joyfulness, and in so doing they followed the example of the Catholic Church from the earliest ages.

[Here Erastus gave a deep groan, and laying aside his newly lighted pipe, broke in.]

Erastus. Ah! neighbour Cottle, there is no wonder that Popery is spreading over the land like a freshet, since you, a Protestant Churchwarden, thus *spake* of following the Catholic Church.

C. Erastus McSparrow, I am really surprised to hear you talk such nonsense!—Why, man, I have said no more than what you say yourself every Sunday!

E. In truth but that beats everything.—Do you mean to say that I, Erastus McSparrow, Master of a District Orange Lodge, would ever open my mouth in praise of the bloody Catholics? No, no, Sergeant, you are mistaken for once in your life!

C. If I am mistaken, then, you must be a very careless worshipper in Church. Tell me, Erastus, do you ever repeat the Creed at service?

E. To be sure I do.

C. Well, then, every time you do so, you profess your faith in the "*Holy Catholic Church*."

E. Oh, but I dont mean the Popish Church when I do so.

C. If you did you would be proclaiming a falsehood. The Church of England and Ireland is a branch of the Catholic or Universal Church of Christ, but the Popish denomination here, is a mere schism, the same as the Baptist or Unitarian *platforms*, to use a favourite dissenting expression.

[Here Mr. McSparrow resumed his pipe.]

Robert. You told us, grandfather, about the Christmas-feasts. Were they also of great antiquity?

Cottle. They were, my boy. The Peers dined on Yule with the King—and the Barons kept open house for all their neighbours and dependents. On such occasions the utmost profusion prevailed, and no one was sent empty away. The vassal, the tenant, and the serf, all sat down at one table, and the weary way-worn beggar was made welcome as the richest mendicant, or the best born gentleman.

Erastus. In my humble opinion, the great folks in these days, might have spent Christmas in a more profitable manner, than feasting at such a rate.

C. Mr. McSparrow, they had Scriptural warrant for so doing. Does not the Apostle say that a Bishop should be given to hospitality?—and what is right for a Bishop cannot be wrong for a layman, I should humbly imagine.

E. But Christmas is a holy day—and as Mr. Drumclog told me not long ago, such days should be kept with prayer and fasting.

C. That is one of the errors of the followers of Calvin, who love to behold religion ever in sackcloth and ashes. I fully grant that the sincere Christian will be much given to prayer on the anniversary of his dear Redeemer's birth, but I have yet to learn that well regulated festivity is incompatible with a spirit of devotion.

E. There, I differ from you!

C. Then you differ from the Lord Christ himself!

E. How so, neighbour?

C. Did not our Saviour come into the world to set us an example, as well as to die for our sins?

E. Of course he did?

C. And did not the blessed Jesus often grace the hospitable board with his presence, accepting invitations from the great and rich men among the Jews? He then who sneers at the Yule feasts of Old England, and brands them as sinful, censures by inference, the great Head of the Church.

E. I cannot understand, for all that, how

feasting and religion can be combined. I have not learning enough to dispute with you, but I am sure that Mr. Drumclog could show that you are wrong!

C. If Mr. Drumclog were here at this moment I would answer his cavils by quoting a portion of one of the beautiful phrases attached to the Presbyterian version of the Psalms.

E. I should like to hear it.

C. The verses thus run:—

"Do I delight in sorrow's dress,
Saith he who reigns above?
The hanging head and rueful look,
Will they attract my love?"

"Go, bid the hungry orphan be
With thy abundance blest:
Invite the wand'rer to thy gate,
And spread the couch of rest.

"Let him who pines with piercing cold,
By thee be warm'd and clad;
Be thine the blissful task to make
The downcast mourner glad.

"Then bright as morning shall come forth,
In peace and joy thy days:
And glory from the Lord above,
Shall shine on all thy ways."

Now, McSparrow, if it be a *religious* duty to feed the widow, the orphan, the wayfaring man, how can the birth-day of our Lord be profaned by such observances? If God hates the "hanging head," and the "rueful look," is it possible that he can be offended with the sober mirth of Christmas?

E. But the Christian religion is altogether spiritual, as Mr. Drumclog said in Magusmuir Meeting-house, last Sunday.

C. Then Mr. Drumclog said what was incorrect. Christ was not altogether spiritual—He was *man* as well as *God*, and therefore his service must be a compound of the material and spiritual. We are to worship him with our bodies as well as our souls.

E. That is true enough.

C. One leading beauty of the Incarnation is, that it unites heaven and earth. It connects unseen things with carnal things.—Hence praise and well regulated hospitality are not incongruous, but quite the reverse, on an anniversary which we have good reason to believe is celebrated in heaven as well as on earth!

E. Well, well! One thing at least is cer-

tain, we live in more enlightened times now than did those same old Barons you praise so much. People in this day know better how to spend their money.

C. In one sense we are more enlightened, but it is a light which chills instead of warming, like sunbeams reflected from ice.

E. What do you mean, Sergeant?

C. When the gentry of England kept festival on Christmas, the poor man never hesitated to enter their halls. There were no union workhouses then. No flinty bastiles, where husband and wife were torn asunder, and caged in separate cells for the crime of poverty! Free trade had not as yet promulgated the diabolical doctrine that thousands of labourers must starve or expatriate themselves, in order that a few grasping, greedy speculators might be enriched!—The interests of master and servant were identical. God was worshipped rather than mammon.

E. But what has all this to do with Christmas, I should like to know?

C. It has everything to do with it! Free trade has too generally come in the place of practical Christianity. The maxim is not now "live and let live," but, "get all you can at the cheapest possible rate!" Look at the desolate farms which blot the map of England—once "*merry England*!"—desolate because the Cotton Lords of Manchester and Leeds can save a farthing in the shilling, on bread produced by foreign labour! Mark the horrors of the *sweating system*. Contemplate our whole social and productive system. *Cheapness, cheapness*, the cold-blooded slogan which meets the shrinking ear on every side. Consider all this, and then wonder, if you can, why dissenters, by whose agency this hideous state of things has been mainly brought about, should rave and protest against the kindly festivities of old England's unselfish Churchmen! The *furmenty* and *brawn* of the rough, but kind hearted Baron, are so many *substantial* protests against the sordid heresy of men, whose Bible is the multiplication table, and whose Moral Law is the rule of three!

[Mr. McSparrow was here seized with a

violent fit of coughing, which precluded a rejoinder to the Sergeant's outbreak of honest indignation.]

Robert. Did Catholics deck their Churches with branches as we do in Claverton?

C. They did, my dear boy.

[Erastus, having recovered his breath, here broke in].

E. I must say then that they had very little to do. The early Christians, or Catholics, as you please to call them, might have been better employed. What religion can there be in boughs and flowers, quite passes my poor comprehension?

C. And yet, Erastus, our Redeemer was honoured with such simple trophies when he sojourned on earth!

E. I suppose you learned this from some old Popish legend or another?

C. I learned it, my friend, from the holy Saint Matthew. He informs us, that when Jesus was riding from Bethphage to Jerusalem, a "very great multitude spread their garments in the way; others cut down branches of the trees, and strawed them in the way."—Now, Erastus, are you prepared to say that there was anything Popish or superstitious in all this?

E. I cannot think that there was anything wrong in what the people did—had there been, the Lord would have told them so.

C. Quite right, neighbour. Now Christ was God, and God is the same yesterday, to-day and for ever. What pleased him therefore in the first century cannot be displeasing to him in the nineteenth!

E. But why deck Churches with garlands? Christ is not now on earth.

C. Wherever two or three are gathered together in His name, there is He in the midst of them—aye, as truly as he was in the midst of the Jews, in his progress to the City of David. To my apprehension there is something unspeakably profitable in the evergreen adornments of our Churches on Christmas day,—they are as salutary to me as one of Mr. Foster's best sermons!

E. How do you make that out?

C. They tend to make me realize Christianity. They bring tangibly before me the *humanity* of our beloved Saviour. When I

gaze upon the simple decorations of the Sanctuary, on that joyful morning, I am enabled to call more vividly to mind the blessed truth, that the Virgin's child was bone of our bone, and flesh of our flesh.—That as a *man* he sympathised with our innocent sensations. That he loved to behold the ever beautiful face of nature—and drew lessons of wisdom from the lillies, and from the grass “which to-day is, and tomorrow is cast into the oven.” Thus, without superstition or anything in the shape of image worship, I am led to look upon Jesus as my *brother*, as well as my *God*—and to regard Him, not merely as my Maker and my Judge, but as my tender kinsman according to the flesh!

[Here the communing was brought to a close by the entrance of Martha Radcliff and some other members of the Claverton Choir, who came to practice the appropriate music for Christmas day. It gives us great pleasure to add that McSparrow took a devout part in the service of that sacred festival—and that he has since, on several occasions, given it as his opinion that, if the Papists have wandered too far from the truth in one direction Mr. Drumclog has strayed as grievously in the other.]

[Original.]

Grassdale.

CHAPTER VIII.

OPENING OF THE CHURCH—CONCLUSION.

Fervent were the prayers offered up at the commencement of Grassdale Church—fervent were the prayers which accompanied its progress—and an answer in peace was graciously vouchsafed by Him, whose ear is ever open to the believing supplication of His people. Before winter had stripped the maple of its gorgeous leaves, the sacred edifice was enclosed, and ere the advent of Christmas, it was pronounced ready for occupation. Most appropriately was the opening appointed to take place on the birth-day of the God-man.

We need not dwell upon the exertions which, under the directions of Mr. Clarendon,

and the supervision of Beverly, were made to dress the newly completed house of prayer, in honour of the doubly interesting occasion. Enough to say that the result was tasteful and impressive in the highest degree. When the most genial festival of the Christian year arrived, and the worshippers beheld the crosses and festoons of evergreens which met their gaze on every hand, the eyes of not a few became moist with tender tears.—The scene reminded them of fatherland—dear, never to be forgotten fatherland. That glorious rock-girt island, at once the envy of and the source of countless blessings to a large portion of our globe. They were reminded of the old, grey, ivy-clad parish Churches, at whose fountains they had been baptized—before whose altars they had been married—and the chimneys from whose towers ever suggestive of retrospections countless and of most varied hues. Some gladsome and bright as a dew glistening morn of May—others sombre and chill as a twilight of November!

Eloquently did Mr. Clarendon discourse to his forest flock, on that, to them, memorable Christmas morning. He reminded them at once of their privileges, and their responsibilities. Faithfully did he warn them that being now plentifully provided with the means of grace, it would be at their own stern peril if they did not thankfully avail themselves thereof. The sacred symbols of their crucified Redeemer's broken body and shed blood were offered for their spiritual nourishment. If they neglected the heavenly nutriment, would not the red Indian, into whose patrimony they had come—and who had died a stranger to the bread of life—would not he witness against their unthankful refusal at the dread assizes of eternity?

To the Sunday-school children, whose tiny voices had sweetly chanted the opening anthem for the day, the pastor addressed himself with peculiar and affectionate earnestness. Christ had once been a little child, he said,—a child in all points like unto themselves, sin only excepted. Like the majority of their number, He was born of poor, hard working parents, and therefore

must have experienced all the toils and hardships which they could possibly be called upon to endure. This divine child was to be their constant model and example. It behoved them to trace and follow His footsteps if they would hope to dwell with Him through a nightless and sorrowless eternity in His Father's many-mansioned house. They must imitate His obedience to His earthly parents, and above all the desire which he constantly showed to perform the behests of His Father who was in heaven. Thus would they be entitled to be called Christians in the fullest and holiest sense of the word;—and Jesus their shepherd, brother, would guide them from youth to manhood, and from manhood to the full time of grey hairs—unless in His wise love He sooner took them home to recline in His bosom for ever!

Here we close our short and simple annals of Grassdale, but perchance our young readers may occasionally obtain tidings of how matters proceed in the parish. Both Mr. Clarendon, and his right-hand Churchwarden, Charles Beverly has promised to write us occasionally, and the substance of their communications shall be duly recorded, when relating to subjects of general interest.

P.S.—We have received a letter from our friend Charles, in which he says that Mr. Growler made a sudden removal from Grassdale last week. Eloquently as he preached on the virtues and efficiency of the voluntary system, his congregation had been gradually becoming

"Small by degrees, and beautifully less,"

till at length it had reached the zero point of starvation. The *Tabernacle*, had been converted (continues Beverly) into a Sunday school room in connexion with the Church—and report says that the Deacon has become an itinerant lecturer against the Clergy Reserves!

POETRY.

[Selected.]

THE BLIND GIRL.

She sits in silence all the day,
Our little gentle one,
And basketh in the welcome ray
Of the glorious summer sun;
The warm beams falling on her brow
Shed gladness through her mind,
But ne'er may she their radiance know—
The little one is blind.

Her small hands hold a blushing wreath
Of lovely forest flowers—
Oh, well she loves your fragrant breath,
Sweet friends of summer hours!
But not for her each gorgeous hue
O'er your fair petals spread;
Alike to her the violet's blue
And rose's glowing red.

She looketh tow'ards the quiet sky
In the still summer night,
But vainly on her darkened eye
Falleth the pale moonlight;
In vain from their bright home above
The peaceful stars gaze down—
She knoweth not their looks of love
From gathering tempest's frown.

A mother speaketh to her child
In accents mild and sweet,
A brother through the wood-path wild
Guideth her wand'ring feet;
Each kindly deed, each gentle tone
Thrills to her heart's deep cell—
What would she give to look upon
The friends she loves so well!

And thou shalt see their faces yet,
Stricken, yet blessed one!
When all Earth's ransomed ones are met
Before the Eternal Throne:
The cloud that dims thy vision now
Shall at a word be riven,
And the first light thine eyes shall know
Shall be—the light of heaven.

MISSIONARY INTELLIGENCE.

MISSIONS IN MADRAS.

THE COLEROON MISSION.

(Concluded from our last.)

"This Mission now stands as a monument of their piety, zeal, and charity; for as the expenses of this Mission are paid from no appropriated funds, it entirely owes its existence, under God, to the collections in this country by the M.D.C. & P.G. It is but right, however, here to acknowledge the debt of gratitude which this Mission, as well as the Dindigul Mission, owes to the pious and time-honoured Missionary College at Halle for the liberal grant

of 1,000 rupees per annum, one half of which went for the payment of a great part of the expenses of this Mission, and which, from whatever cause it has now been discontinued, was for many years, and especially at a time when little was known of this interesting Mission, regularly remitted from Germany through our Society.

"Twenty years have now elapsed since the commencement of this Mission in 1830, and it may be asked what are the fruits of the labour and expense bestowed upon it during these twenty years. In order to form a proper estimate on this subject, it will be necessary to take into consideration that the original proposal of locating a Missionary in this district, to take the immediate supervision of these congregations under his charge, was not carried out till fourteen years after its commencement. During these fourteen years, therefore, this district enjoyed but a small portion of pastoral superintendence. It has already been shown that its situation rendered it difficult for the Missionaries at Tanjore and Trichinopoly to visit it frequently, even if they had leisure for doing so, and that the only means that could be devised at that time for its spiritual welfare was to place it under the immediate superintendence of Native Catechists; and besides the occasional visits of the European Missionary, a Native Priest was periodically sent to administer the Sacraments, and to set in order the affairs of the congregations. Under these circumstances, surely it is matter for thankfulness that these congregations were enabled to remain steadfast in their profession. Considering the disadvantages under which they laboured, and the power exercised by the Romish Priest who was residing among them, it might almost have been expected that these people, thus left in a great measure to themselves, severely harassed and oppressed by their Romish brethren, would have gone back to their old Church. But it was not so; by God's grace they have been enabled, with trifling exceptions, to stand fast in the liberty wherewith Christ had set them free.

"In 1825, when our venerated Metropolitan, Bishop Wilson, came on his visitation of the Churches in Southern India, these congregations were brought under his Lordship's personal notice; and though I am unable to refer at present to the very interesting account of his Lordship's visit to Maittooputty on the 22nd January, 1835, contained in one of the Quarterly papers of our Society, published in England; if I am not mistaken in my recollection of what I have read therein, his Lordship was led to form a very favourable estimate of the condition of these congregations on that occasion.

"The appointment of a Missionary to take the immediate oversight of these congregations did not take place, however, till the beginning of 1843. They hailed this event with evident tokens of gratitude to the Lord, and received with delight the Pastor who was sent to reside among them, and to have the distinct charge of them. I must not

omit to mention here a very encouraging proof of the steadfastness with which some of these congregations maintained their profession of the Protestant faith, during the period above referred to. A few years after they had been received into our communion, Thumbay Serveycaran, who was the chief instrument in bringing over these people from Romanism, died, and the Roman Catholics hailed the event as one which they confidently predicted would tend to the return of these people to their Mother Church. On this occasion, however, one of the most influential members among the Protestants, being desirous to prove to the Romanists that their anticipations in this respect were groundless, and at the same time to strengthen his brethren in maintaining their ground in the faith, resolved to build a substantial church for Protestant worship in his village, instead of a temporary one, such as was erected in each village at the expense of our Mission. He accordingly went to Tanjore and communicated his intentions to the Missionaries, but the state of their funds would not allow them to give more than 50 rupees towards this object. He received this sum from them with their good wishes for his undertaking, and on his return to his village commenced the erection of a substantial Church, the expenses of which may be estimated at a sum of not less than 300 rupees. It must not be understood, however, that his private resources were such as to enable him to expend so large a sum on this building. The walls were raised, he told me, almost entirely by his own and by his children's hands, the trees which support the roof were procured from his friends, and the tiles and other articles were paid for mostly at his own expense. This individual, who is the headman of Veraloor, is now upwards of eighty years of age, and still continues to adorn his profession by a holy life. His conversation on religious subjects is always free from enthusiasm on the one side, and worldly indifference on the other, and he takes a deep interest in the propagation of the Gospel as far as his influence extends. He is quite looked up to by the natives, and, though he sometimes feels the infirmities of his age, he does not decline the trouble of going several miles to settle any differences among his people, which are referred for his adjudication.

"Whatever may have been the cause of their renunciation of Popery, it is certain these converts soon became acquainted with the *wide difference* which exists between its doctrines and those of the holy religion of Jesus, which they now had the happiness to profess in its purer form, and in which, by the Divine assistance, they were enabled to continue without any prospect of temporary reward; and it may reasonably have been expected that the spirit of inquiry which had been stirred up among them, had it been followed up by more efficient measures, might have been attended with results of a most cheering and satisfactory character.

"It is, indeed, a matter for great thankfulness to the Lord

of the vineyard, that He has been pleased to send new labourers into His harvest. Instead of three Missionaries labouring, as in 1830, and taking the oversight of the congregations in the Tanjore, Trichinopoly, Ramnad, and Tinnevely provinces, there are now nine in the collectorate of Tanjore and Trichinopoly only.

"In the distribution of the village congregations, in connexion with Tanjore and Trichinopoly, into distinct parishes, each having its own minister, the charge of the district now known by the name of the Erungalore Mission was assigned to me about the beginning of 1843; and after about a year spent in weekly journeys from village to village, the site on which the Mission Bungalow, Church, and Schools are now erected, adjoining the village of Erungalore, was selected as affording the best advantages for communication with the other villages in connexion with the district, and as being also at a convenient distance from Trichinopoly (14 miles), on which the missionary is solely dependent for the articles of daily consumption as well as for his letters, and in time of illness or necessity for medical advice or other aid. The experience of seven years has proved the correctness of the estimate formed on this subject.

"The affairs of this Mission at the beginning of 1844, were such as might have been expected. The prayer-houses and schools erected in almost every village, being in every instance but one, viz.: the Church at Veraloor noticed above, built of clay and covered with thatch, and having been constructed more than ten years before, were wholly or in part destroyed. By the aid of kind friends, and with the assistance of the Christians, these buildings were repaired at a cost of about 400 rupees. Having no place of abode in the district, I was obliged to visit it from Trichinopoly, and for more than a year after my appointment to this Mission I had to travel from thirty to seventy miles every week, crossing and re-crossing each time two large rivers; and while engaged in spiritual duties connected with the congregations and schools under my care, my attention was also necessarily directed to the erection of a Mission-house and Girl's Boarding School, and subsequently, a Church and Boys' Boarding School at the station. I was enabled, however, to take up my residence in the district by the end of 1844, and in February of the following year, when my Mission was visited by Bishop Spencer, I had the pleasure to present 310 candidates for Confirmation, which his Lordship, in consideration of the wide extent of the district, was pleased to hold in two different villages, viz., at Poothoocottah and at Erungalore; on the 11th February at the former place, and on the 18th of the same month at the latter: on which occasion the Bishop also kindly laid the foundation-stone of the Church to be built to my father's memory at Erungalore.

"In October, 1845, I opened a Boarding School for Native Girls, which was built entirely at the expense of friends in

India and in England, who liberally contributed towards this object, and continue still to assist in promoting female education in this district. Fifteen girls are maintained as boarders in this establishment chiefly by a grant from the Madras Diocesan Committee of the S. P. C. K., and a few attend regularly as day scholars, including whom the number of girls receiving instruction in this institution amounts at present to 22. As this school is adjacent to the Mission-house, it receives our daily attention, and the conduct of the children, I am thankful to be able to add, has been such as to afford us much satisfaction. With a view to receiving more boarders into this school, I am having it enlarged, and when the improvements now in progress are completed, they will add both to the durability and accommodation of the building.

"In February, 1846, I was removed to Madras to take temporary charge of the Vepery Mission, and the Rev. Mr. Guest was appointed to this district. His attention was directed to its temporal as well as spiritual interests. Under him the building of the Church was considerably advanced, and a Boarding School for boys had also been commenced, which on my return to this station in August 1847 was carried on, and completed in December, 1848. This school was opened in March, 1849, and is now attended by 20 boarders and 6 day scholars. Mr. Small, who was sent by the M. D. C. S. P. G., is at present the head master, and I have every reason to believe that by his patient and persevering attention to the interesting charge committed to him, this school will eventually prove, under God, a blessing to my Mission.

"I feel thankful to be able to record the measure of success it has pleased the Lord to grant to my labours in this field. About two years ago a large number of Roman Catholics, in a village about ten miles to the south of Erungalore, embraced the Protestant faith and delivered over to me the images they had in their blindness worshipped with divine honours. Their conduct since they have joined our Church has been such as to confirm my belief of the sincerity of their new profession; they have indeed met with severe trials, both from heathens and from their almost equally ignorant and bigoted neighbours the Romanists, in consequence of their having become Protestants, and they have up to this time been prevented by heathen opposition and Romish intrigue from erecting a Church in their village. In another adjoining village also some have enrolled their names in our list, and have given me a piece of ground upon which to build a house of prayer for them. But, in general, conversions of large bodies of natives are not to be regarded as affording matter for special encouragement; many come and go without feeling the responsibilities which attach to them as individual members of the Church: they are usually influenced in such cases by no higher motives than conformity with their leader, whom they think they are bound to follow, right or wrong. But the conversions of a few single indi-





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viduals from Romanism and also from heathenism, which have lately taken place in this district, afford me much greater cause of thankfulness, and better grounds for believing that their profession of Christianity does not consist merely in outward show. In some instances I have traced these conversions to the instrumentality of my predecessors, and it has afforded me peculiar delight to observe in them the faithfulness of God's promises to His servants who go forth sowing the precious seed of the Word. We ought not to forget also that they were often obliged to go on their way weeping while bearing forth good seed: and if we, who are called to enter into their labours, are privileged to witness the happy results of their labours and prayers, we should be encouraged to trust in the same promises while we follow in their footsteps. The following account of one of these conversions will, I trust, be interesting to all who have the welfare of Missions at heart:—

"A Moonsiff, or Headman, of a large village (Pullambady), ten miles to the east of my station, had heard the Gospel fifteen years ago from my father on the occasion of his Missionary tour to this village. It had made a deep impression upon his mind, but fearing to stand alone against the opposition he knew he would have to encounter from his countrymen, he deferred to make known his desire of embracing the truth, till he could persuade others of his connexions to come over with him to the Christian religion. He thought he had gained his object when, about a year ago, his relatives and friends of the Romish faith had been thrown into great consternation by some severe proceedings which their Priests had entered into against them; and taking advantage of this circumstance, he persuaded them to sign a declaration that they would embrace the Protestant faith. He affixed his name first to the paper, and they followed his example, but soon afterwards withdrew. Though his intention had thus been defeated, he came to the determination never again to return to heathenism, but resolutely to maintain his profession of the Christian faith against all opposition from his Heathen neighbours and the annoyances to which he also became subjected from his own household. He patiently endured every trial, and at the same time applied himself so diligently to obtain the knowledge of salvation through Christ, that in a very short time he became acquainted with those truths that a Christian ought to know and believe for his soul's health. When the Ven. Archdeacon Shortland visited my Mission in September last, he felt a lively interest in the case of this individual, whom I had the pleasure on this occasion to receive into the Church by Baptism: and who, I am truly thankful to add, continues to adorn his profession by a consistent and exemplary conduct.

"The Archdeacon's visitation of my Mission, to which I have referred above, is an event which I have to record

with sincere gratitude to the great Head of the Church. It was indeed a season of refreshment to us all, and the interest he felt and expressed in all matters connected with our congregations and schools will, I am sure, be long remembered by us.

"This mission at present includes 22 village congregations, consisting of 1,027 baptized persons (of whom 478 are communicants) and 66 unbaptized persons under Christian instruction. The number of children in the schools is, Boarders 35, Day Scholars 316. At present I am the only Missionary in charge of the district, and am assisted by Mr. Catechist Scott and 9 Native Catechists and Readers, as also by 1 European and 19 Native Schoolmasters.

"The extent of the district, comprising 240 square miles, is such as urgently requires at least another fellow-labourer. The attention of our Committee has already been directed to this subject, and measures are in progress for securing a more efficient superintendence of the congregations and schools of this Mission, as well as for extending the knowledge of the Gospel among the yet unenlightened multitudes by whom we are surrounded. 'The harvest truly is great;' but the labourers are still few, and this will serve to remind us all of our duty to 'pray to the Lord of the harvest that He may send forth more labourers into His harvest.'"

SELECTED ARTICLES.

"TRAIN UP A CHILD IN THE WAY HE SHOULD GO."—PROV. xxii. 6.

Families are the little nurseries for the spiritual kingdom of the Church, and the temporal kingdom of the state, which by their respective duties, and in their different capacities and powers, mutually promote the happiness of each other. Immensely important therefore is the right training of children, those tender plants, which generally keep the direction into which they are at first bent. But unless parents will do their part at home, where they have the best opportunities, and greatest advantage over them, the teaching of schools abroad, or catechizing in Church, with all the solemnity of the place, will have but little hope of success. It is highly incumbent upon parents, every day, religiously to watch over their children; but in a particular manner to instil into their minds a distinguishing regard for the Lord's Day, as a day of gladness, not of gloominess; but of joy of a different kind, and far superior to that of their ordinary sports and pastimes. They should train them to constant attendance upon God's house and service, until it become habitual to them; and then it would become both easy and delightful. To advance this, and raise in their hearts a growing sense of devotion, would tend much—much more indeed than seem to be

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commonly imagined—to accustom them to speak out the responses audibly; for which, as for every part of their duty and honour to God, their parents should set before them their own good example. This would keep up the attention of the children, by giving them a part to act, and interesting them in the divine service. And their early voices thus uttered, would be acceptable to Him, who is graciously present in the midst of us, as the Hosannas of the children in the temple were, which the Pharisees would have repressed by commanding their silence. The voice is His as well as the heart—the body as well as the soul; and both should join to perfect and show forth His praise. Sunday thus religiously spent, would shed its influence on all the days of the week, and tend to promote men's temporal as well as spiritual interest; “for godliness is profitable unto all thing, having the promise of the life that now is, as well as of that which is to come.”

CHRISTIAN CHARITY.

“Though I bestow *all my goods* to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.” (1 Cor. xiii. 3.) St. Paul's divinely-inspired description of this grace, leads us to consider it as a state of the mind and affections towards others, which, according to our modern phraseology, may be better expressed by another short, but comprehensive word—*love*; and since God has most graciously declared that his whole nature is expressed by that one word—“*God is love*,” 1 John iv. 8—we may plainly conclude, that those who partake most of “the Divine nature” are the most charitable.

Each of us knows how difficult of attainment, and how contrary to our natural minds and hearts, is ‘that most excellent gift of charity.’ But we cannot, perhaps, more conclusively show the prevalence of a contrary disposition, or more effectively bring our own to the test of the inspired apostle, than by contrasting the various features of charity with their opposites.

CHARITY.	WITHOUT IT, WE ARE
Suffereth long.	Impatient.
Is kind.	Unkind.
Envieth not.	Envious.
Vaunteth not itself.	Boastful.
Is not puffed up.	Swelled with vain conceit of ourselves.
Doth not behave itself unseemly.	Not careful to avoid the appearance of evil.
Seeketh not her own.	Interested, and not considerate for others.
Is not easily provoked.	Quickly angry, it may be unjustly
Thinketh no evil.	Ready to impute the worst motive to an action admitting of the best.
Rejoiceth not in iniquity.	Prono to feel something akin to satisfaction at the misdoings or disgrace of our neighbour.
Rejoiceth in the truth.	Indifferent to the existence of error in ourselves or in others.
Beareth all things.	Irritated even with trifling annoyances.
Believeth all things.	Hasty in condemning others and aggravating their faults.
Hopeth all things.	Unconcerned about the welfare of others.
Endureth all things.	Soon weary with any hindrance or opposition to our own will.

“Create in me a clean heart, O God; and renew a right spirit within me.”—Psalm li. 10.

“He will give the Holy Spirit to them that ask Him.”—Luke xi. 13.

THE GOOD SHEPHERD.

Last night I read the first eighteen verses of the 10th chap. of St. John; this portion contains almost the only parable which St. John records; and of all parables which are recorded, this is the fullest of gentleness, amiability, and consolation. It gives a compendious view of spiritual Christianity; the deepest, the most solid, the serenest, the most comprehensive, that could be conveyed in words. What our Lord says elsewhere, applies infinitely here; “the words which I speak unto you, they are spirit and they are life.” Nothing could be more simple, yet nothing more sublime. According to this infallible standard, Christianity is essentially the discipleship of the heart, met by a presence and a communication as divinely suited to this inward connexion, as the visible presence and external communications of our blessed Lord were proportioned to the outward discipleship of His followers, during His ministry on earth. Nothing less than this is taught us in this passage; and nothing more need have been taught; for this branches out into every thing, and comprehends every thing which our state in this lower world can possibly require. It has the promise of the life which now is, and of that which is to come. And what strict, what extensive, what infinitely comprehensive morality (inward and outward) does it enjoin!

MEMORABLE DAYS.

DECEMBER.

1670. Died, Henry Jenkins, at the great age of 169. It is almost needless to say he had ever been remarkable for temperance. He was originally a fisherman, but in the latter part of his life a peasant.

9.—1608. Was born, John Milton, one of the greatest poets the world has ever produced.

11.—Commences the fishing for salmon in the river Tay, Scotland.

12.—1611. Died, Thomas Sutton, the founder of the Charter House charity, London.

17.—1724. Died, Thomas Guy, the founder of Guy's Hospital, Southwark. This good man, at his decease, had appropriated to charitable purposes the extraordinary sum of £240,000.

21.—The shortest day. St. Thomas.

24.—1427. Died at Kirkcaldy, in Yorkshire, the famous Robin Hood.

25.—CHRISTMAS DAY, OR THE NATIVITY OF OUR BLESSED LORD.

26.—St. Stephen. He was the first Christian martyr, being stoned to death at Jerusalem, a short time after the ascension of our Lord.

27.—St. John the Evangelist, usually called the beloved disciple. He lived to see the destruction of Jerusalem, and died at the advanced age of ninety-four, at Ephesus, in Greece.

27.—1784. Died the amiable Prince Lee Boo, the second son of Abba Thulle, king of the Pelew Islands, who had been sent to England for the purpose of education.

28. Childermas day: also called Innocents' day, in memory of the massacre of the infants at Bethlehem, by order of Herod.

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